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**Religious Communications.**

For the Christian Spectator.

*A General Survey of the Works of God.*

MANY of the holy men of old, were ardent admirers of the works of nature. Their study of creation did not, as has been the case with many modern philosophers, lead them into scepticism. But their hearts being right in the sight of God, they were eminently fitted to receive that healthful influence which an enlarged view of God's works is adapted to produce: and from every new field in the universe that opened to their view, they inhaled a holier and more sublime feeling of devotion, and they felt their confidence in God, waxing stronger and stronger, and twining more closely around their hearts. The philosophy of these men, was not of that calculating, freezing kind, which stops at second causes, and keeps God out of sight; but wherever they turned their eyes, every object seemed to breathe with the inspiration of that all prevailing, universal spirit, which

"Warms in the sun, refreshes in the breeze,

"Glow in the stars, and blossoms in the trees;

"Lives through all life, extends through all extent,

"Spreads undivided, operates unspent."

David looks upwards, and immediately exclaims—*The heavens declare thy glory, and the firmament sheweth thine handy work. Day unto day uttereth speech, and night un-*

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*to night sheweth knowledge. I meditate on all thy works, I muse on the work of thy hands.* Job shows how familiar he was with God's works, when he appeals to them in his controversy with his three friends concerning divine Providence. *Ask now the beasts, says he, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this?* And it constituted a part of the unequalled wisdom of Solomon, that *he spake of trees from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.*

After the example of these ancient worthies, to whom may justly be given the title of real philosophers, I propose to take a general survey of the works of God known to us. The limits of a single article will not permit me to trace the connection between the various parts and beings in the universe, nor to describe those nice gradations by which they pass into one another. I would merely remark that such a chain exists; and beginning with that link called man, let us descend along it till we have reached the last limit of inanimate matter—attempting a bare enumeration of species and individuals, as far as they are known. I shall proceed from link to link, in this chain,



in the order marked out by a master spirit\* in natural history.

All the individuals of the human race constitute but one species. The varieties† among them, are without much difficulty accounted for from extrinsic causes, without supposing them to constitute distinct species, the descendants of different progenitors. It is impossible to obtain an exact estimate of the number of human beings now alive on the globe: a moderate computation, however, will make them 800 millions. We will suppose that the average population of the globe since the creation, has been only 600 millions, and that a generation is forty years—that is, suppose 600 millions die every forty years. On this supposition, there have lived on the earth previous to this time, 87 thousand millions. We know not how many more will be born before the earth shall be burnt up. But the millenium will last a thousand years, and supposing this to commence in two centuries and that as many will then be on the earth as now are, viz. 800 millions, we have the whole number that exists on the globe, from the beginning to the end of the world—amounting to 110 thousand millions—110 thousand millions of immortal beings! Who can form any adequate conceptions of such a multitude—And yet, you and I reader shall see them all at the judgment of the great day.

In descending from man along the chain of animated being, we come first to the quadrupeds.‡ And the species of these that exist, or have existed, on the globe, amount to about 600.§ Here let it be noted that we do not, as in the case of man, attempt to enumerate how many in-

dividual quadrupeds exist on earth, but only the different species or kinds. Thus, we say, that the lion and the tiger are of different species; though we have no means of knowing how many lions or tigers inhabit the wilderness. The same remark will apply to the attempt which follows to estimate the species of other animals, and of plants. No doubt in many of these species the number of individuals much exceeds the human population of the globe.

We come next to birds. Three thousand\* species of these have been discovered and described in all the earth. These extend from the tall ostrich† which the Arabs sometimes employ instead of horses, down to the wren, or humming bird. Nearly 300 species‡ have been described in the United States; and probably as many as 1000 exist in North America.

The number of individuals in some of these species of birds, is almost incredible. We all know in this country in what immense flocks the common pigeon is often seen. A respectable traveller,§ in the South Sea Islands, affirms, that in an hour and an half, a flock of sea birds flew over him, containing not less than one hundred and fifty-one millions!

The third descending link in the chain of being connecting birds and fish, is the amphibia—that is, animals possessing the organs necessary for inhabiting both land and water. The known species amount to about 400.||

\* Clinton's Discourse before the New-York Lit. and Phil. Soc. p. 84.

† *Struthio camelus*, Rees' Cyc. The length from the top of the head to the ground, is from 7 to 9 feet, and from the beak to the top of the tail, eight feet. "It is asserted by Adamson, that at the factory of Podore, he had himself two ostriches, that run faster than a race horse, with a negro each on their backs." See also Wood's Dictionary of the Bible.

‡ In Wilson's American Ornithology, 9 vols. 4to.

§ Flinders' Voyage to Terra Australis. Quarterly Review for Oct. 1814.

|| This number we obtained by counting the species given under the four genera of reptiles, and the ten genera of serpents in Rees' Cyclopædia.

\* Linnaeus.

† *Homo sapiens*: varieties 1, Caucasian; 2 Mongolian; 3 Æthiopian; 4 American; 5 Malay. Blumenbach.

‡ *Class Mammalia* Lin. A few of this class have but two feet.

§ 562 Rees' Cyclop. Art. Nat. Hist. This article was published in 1813. The recent discoveries of Cuvier and others, have added many to this number, so that probably 600 is below the truth.



Probably not more than 100 of these are found in the United States: yet some of the species are very numerous.

We proceed to the fishes, which, as Moses informs us in the account of their creation, the waters brought forth abundantly after their kind. Of these, nearly 1000 species\* have been discovered and described: probably three or four hundred exist in the United States. And of the immense numbers contained in some species, we can form some estimate, or rather, we shall see that we cannot estimate them, when we are informed on good authority, that the shoals of herring which annually migrate from the northern ocean, cover a surface of the sea, of not less than 130 thousand square miles,† and are sometimes so closely crowded together as to obstruct the passage of vessels.‡ It is also stated on equally good authority, that there are between three and four millions of eggs in the milt of an individual of a species of fish called the tench. It is asserted by another writer, that he found in a single cod fish, more than nine millions.§ *O Lord, how manifold are thy works! The earth is full of thy riches. So also, is this great and wide sea.*

Insects are the next animated beings that demand our attention.

These are very numerous; the species, it is estimated, amount to twenty thousand.|| Among these, not less than 550 species of flies have been described; and probably double that number exist. One thousand

species of *butterflies* are known, and 1500 species of *millers*.\* And we can most of us testify how numerous particular species are, since we have witnessed at the close of a summer's day, the air filled with them for miles around us. The abundance of locusts in some parts of the world, is almost proverbial; and is the foundation of many forcible figures in scripture. The Assyrians are compared, by Isaiah and Nahum, to locusts, because they were so numerous, and their march so desolating. They also constituted one of the plagues of Egypt. In eastern countries, their moving squadrons indeed often eclipse the sun, and carry desolation in their march.

The last link of animated being, connecting animals and vegetables, is by naturalists, called vermes. A part of these, amounting to about 1000† species, are inhabitants of obscure situations, and few of them have names in common language. The various shells found in the ocean, lakes, ponds, and rivers, constitute another portion of this class, and amount at least, to 2500 species. The remaining part‡ containing 700 species, approach still nearer to vegetables; and concerning some of them, it is still controverted whether they are animals or plants. So that the known species of vermes are above 4000.§

\* See the articles *Musca*, *Papilio*, *Phaenena*, respectively, in Rees' Cyc. "Many of the viviparous flies, possess a degree of fecundity that must appear altogether incredible to those who have not been conversant in the study of insects. Some of them have been found to contain in their body, no less than twenty thousand living animals at one time."—*Donovan*.

† *Intestina et Mollusca*, Lin.

‡ *Zoophyta et Infusoria*, Lin.

§ 4136 Rees' Cyc. Art. Nat. History. This estimate it doubtless much below the truth. I have no means of ascertaining whether the recent extensive labours of Cuvier in this difficult department of knowledge, are included. Indeed, from the very nature of this class of animals, many of which are microscopic, and many fixed immoveably to the bottom of the ocean, much deficiency and imperfection must be expected in their history.

\* Clinton's Discourse, p. 97.

† Rees' Cyc. Art. Fishery, Herring.

‡ Studies of Nature. I have not the work before me, to refer to the vol. and page.

§ Reference is here made to Lewenhoeck. Enfield in his Institutes of Nat. Philosophy says, that this author makes the number greater than the population of the globe. But Rees' Cyc. (Art. Fish, fecundity of) states it as above. It was thought safer to take the less number. Mr. Harmer found only 3,680,000 eggs in the cod fish, and his statement is probably most to be relied on.

|| Clinton's Discourse, p. 31.



The next link in the chain of creation, carries us beyond the animal, and introduces us into the vegetable kingdom. It is a kingdom full of variety and beauty, eminently displaying the wisdom of God. We have yet by no means reached the region of mere dead chaotic matter: but a wonderful organization, and something analogous to animal life and yet very distinct from it, arrest our attention, and interest our curiosity. Indeed, at every step of a survey of creation, we are struck with the infinite superiority of contrivance, disposition, and execution which the works of God possess over the works of man, and if we can admire the latter, it is difficult to imagine how we can feel uninterested by the former. Indeed, we do not fear to hazard the assertion, without intending thereby to depreciate the value of the arts, that the most finished production of the painter, the sculptor, or the architect, will not bear a moment's comparison even with the mushroom we tread under our feet, which *comes up in a night, and perishes in a night*.

But to return: no less than 44,000 different species\* of plants had been discovered and described on the globe, previous to 1817. Six thousand of these, are mosses, lichens, and fungi: Of the remainder, 7000 are found in Europe, 6000 in Asia, 3000 in Africa, 5000 in New-Holland, and 17000 in America. Yet an eminent botanist† is of opinion that double this number of species in fact exist on the globe. In the United States, between 4000 and 5000 have been detected already, and in most places in New-England, it is easy to find 1000 species within a circuit of twenty miles.

One tenth part of our vegetables, are grasses. Some of these occupy a considerable part of the surface in a region as large as New-England. Now in order to form some concep-

tion of the countless number of individual plants in many species, suppose a hundred spires of grass to grow on a square yard of surface. This will give 3000 to every square rod, and nearly half a million to every acre. This would give fifty millions to every hundred acres—five hundred millions to every thousand acres, &c.

By descending one link lower, we come to the minerals. In this term is comprehended, not merely the various ores of metals, but every substance which exists naturally in the globe, and is destitute of an animal or vegetable organization. Yet, minerals are by no means without order in their construction. The arrangement of their component parts, and their regularity as a whole, are truly wonderful. Their crystalization opens a most interesting field to the man who delights to trace in every object the marks of Divine Wisdom. And the phosphorescence, magnetism, and electricity of some species, are calculated to give a spur to curiosity. We cannot stop, however, to elucidate these subjects: but whoever will devote a little attention to them will be surprized at the evidences of God's wisdom and handy-work, that will meet him in the most shapeless stone beneath his feet. And the same marks of design will open upon him, if he proceeds to examine those apparently confused and irregular masses of rock that constitute the mountains of our globe. The whole number of the species of minerals, at present known and described, is 230; and the whole number of species and varieties, nearly 600.\*

We are led naturally, in the next place, to inquire into the number of the simple original substances or elements in the globe, that make up such an immense variety of animals, plants, and minerals. No more than

\* North American Review. Rev. of Bigelow's Med. Botany.

† Decandolle.

\* Cleaveland's Mineralogy—First edition.



fifty-three\* of these are known to exist. Light and caloric, electricity and magnetism, are included in this number; although by many they are not regarded as material substances. Of the remainder, thirty-eight are metals. The other eleven are either gases or substances intermediate between gases and metals. Modern discoveries render it probable that these elements will ultimately be reduced to two general classes—metals and gases. Indeed, there are, even now, but five or six† exceptions to such an arrangement. How wonderful, that so few elements could be combined in so countless a variety of ways as to present that astonishing diversity which is exhibited on our globe!

I have now examined the last link in the creation. But the view we have attempted to give will be incomplete, unless we consider the earth as a whole, and extend our thoughts to the associate worlds that are scattered through the universe. And here shall we begin to discover, not merely the perfect wisdom of the Creator, but, in a striking manner, his almighty power. And when we learn with certainty that this globe is eight thousand miles in diameter, and twenty-five thousand in circumference, especially, when we are told that it contains two hundred and sixty-six thousand millions of solid cubic miles, we stand in wonder at the energy that could create, and can still uphold, so huge a mass. Yet this idea grows upon us, when we reflect that this immense globe of matter is carried forward in space sixty-five thousand miles every hour, and that it turns on its axis so as to carry forward any point in its equator one thousand miles every hour. That is to say, reader, in one hour we shall

be carried nearly sixty-six thousand miles from the spot we are now in; and in twenty-four hours, we shall be removed one million five hundred eighty-five thousand miles from the place we now occupy.\* Nay, during every minute we are carried over a space of one thousand one hundred miles; and during every second, over a space of eighteen miles.

The man who had never considered these remarkable facts would probably be sceptical.—Yet there are some others respecting the air we breathe, that at first sight, appear equally extravagant. This air, during the most violent storms moves not less than one hundred miles per hour.† And as to its weight, it is certain, that every man of an ordinary size, sustains constantly a pressure of not less than thirty thousand pounds; and the weight of the whole atmosphere amounts to five thousand three hundred and fifty-seven trillions one hundred and forty seven thousand millions of tons.

Yet when we look beyond this earth, and contemplate the sun, moon, planets and stars, such facts as these no longer astonish. The magnitude of the earth diminishes to a point and its velocity appears comparatively slow. Does the earth seem large? Herschel is ninety times larger—Saturn one thousand times—Jupiter one thousand five hundred times, and the Sun one million three hundred and eighty thousand times.

Again; compare the magnitude of the earth with the orbits of the moon and planets. The diameter of the earth is eight thousand miles: but that of the circle the moon describes round the earth, is four hundred eighty thousand miles. And how small is this circle, when compared with that the earth describes yearly round the sun, which is more than one hundred and ninety millions of miles in

\* Park's Chemical Catechism, 9th Edition, New-York, 1818, page 242, 243.—Also Rees' Cyc. Art. Simple Bodies; and Addenda, Art. Selenium.

† Sulphur, Carbon, Boron, Phosphorus, Fluorine, and perhaps Iodine and Selenium.

\* We do not here take into the account the motion of the earth round the centre of gravity of the earth and moon. This would not materially increase the result.

† Ferguson's Lectures, Vol. I, p. 196.



diameter. And how diminutive does even this immense circle appear, when we are told that the orbit of Herschel is three thousand six hundred millions of miles in diameter. Yet the orbit of that planet diminishes to a point, when we learn that the nearest fixed star cannot be less than seventy-six billions of miles distant from us.—So that a ray of light which moves two hundred thousand miles every second, occupies twelve years in passing from that star to the earth; a cannon ball moving at the rate of nineteen miles each minute, would require seven millions six hundred thousand years; and sound, which moves thirteen miles every minute, would require above eleven million years.\* An eminent astronomer† regards it as probable, that the nearest fixed star is double the distance stated above from the earth.

If the imagination of the reader is not already stretched to the utmost limit, let him be informed that the most remote fixed star visible in our telescopes, is four hundred ninety-seven times further from us than the nearest. That is, multiply seventy-six billions by four hundred and ninety-seven, and you get the probable distance of the most remote visible star. But it is needless to set down the result; for it far exceeds the grasp of the human faculties.

Does the velocity of the earth appear to any incredibly great? It is, as above stated, only sixty-six thousand miles per hour: yet the planet Mercury moves one hundred and five thousand miles in the same time; and the comet of A. D. 1680, when nearest the sun, moved at the rate of eight hundred and eighty thousand miles every hour. But this motion is slow when compared with the velocity of the particles of light. These

\*The data for obtaining these results are chiefly from Enfield's *Philosophy*, Props. A. B. 132, as corrected by Professor Fisher in the *American Journal of Science*, Vol. III, p. 146—147.

†Mr. Pond, the present Astronomer Royal.—See *Amer. Jour. Sci.* Vol. III, p. 147. Note.

come from the sun to the earth, a distance of ninety-five millions of miles, in eight minutes; that is, at the rate of two hundred thousand miles per second.

It is not so difficult to conceive of the existence of the vast number of species and individuals of plants and animals, because most of them are so small. But we are now speaking of suns and worlds: and although not more than two thousand stars are visible to the naked eye in both hemispheres, yet by the help of glasses it is rendered probable that there are not less than seventy-five millions in the universe—that is, seventy-five millions of suns; for such the fixed stars undoubtedly are: and probably each of these is encircled by several planets and satellites, as is the sun whose light we enjoy. Seventy-five millions do I say? So many are discoverable by our imperfect glasses.—Perhaps ten thousand times that number exist in those regions of space that lie beyond the reach of mortal vision, for “who can say how far the universe extends, or where are the limits thereof! where the Creator stayed his rapid wheels, or where he fixed the golden compasses!”\*

The solar system contains twenty-nine primary and secondary planets. Suppose each of the above seventy-five millions of suns in the universe to have the same number revolving about them—this will make the universe to consist of about two thousand two hundred millions of habitable worlds. And whoever is acquainted with the discoveries of modern astronomy, will not, I think, regard this as an extravagant supposition. Now I have already enumerated about thirty thousand different species of animals and forty-four thousand species of planets on our globe and we may safely conclude that twice as many species actually exist on earth. Suppose the same number are to be found on each of these two thousand two hundred

\* Tucker's *Light of Nature*.



millions of worlds. Take now an individual animal, say man, and examine him anatomically. "In the human frame there are probably more than a million of parts, greater and smaller; all of which we behold united in a perfect and most regular system."\* The bones, muscles, sinews, nerves, blood vessels, and many other constituents, of which this system is composed, contain each of them a world of wonders; and their careful adjustment among each other apparently so confused yet really so systematic and convenient, and the delicacy of their texture not preventing strength and energy; these things have long been the admiration and the astonishment of the observer, and they satisfy him at once, that nothing but almighty power, joined with boundless wisdom could have constructed and put in motion so complicated and perfectly adjusted a machine. Yet this same perfect organization is found in all the millions of our race.—And it extends also, with few exceptions, through the whole animated creation. Even many a microscopic insect possesses this countless diversity of parts and systematic exactness in their position and use. Nor are plants, when observed in their germination, florification, and fructification, much less perfect in their structure.—Begin then with the microscopic insect, and dissect in imagination every individual animal and plant of the countless millions on earth, and you will find in each of them, probably not less than a million of parts, all perfectly adapted to their situation and acting most harmoniously to produce a given end. Proceed from this earth to another world, and take an anatomical survey of its animals and plants, which, by the supposition (not an improbable one,) are equally numerous with those on earth. Proceed to a third world, and make a like examination; and so on, until you have viewed the organization of the ani-

mals and plants in two thousand two hundred millions of worlds! And after this is done, (if indeed it can be done,) remember that very probably you have yet only entered the vestibule of the creation! Let a man attempt such a survey as this, and strangely insensible must he be, if his imagination is not overpowered amid the variety and grandeur of the works of the Most High. He cannot but sink under an effort so mighty, and feel an overwhelming sense of his own insufficiency and of the power and the wisdom of the incomprehensible God. And O, with what a delightful mixture of humility, love and adoration, will the christian, who thus explores the works of his Father, join the hosts of heaven in saying, *great and marvellous are thy works, Lord God Almighty!* And with what ardent and elevated anticipations will he look forward to the day when he shall join their happy society, and with a purer spirit and a holier heart, unite with them in studying and admiring the works, and in loving and praising the character of Jehovah forever and ever. E. O.

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For the Christian Spectator.

A SERMON.

Hebrews x. 31.—*It is a fearful thing to fall into the hands of the living God.*

If we were left to form our opinion of man, of his character, his prospects, his destination, from what we see passing around us, we could hardly fail to conclude that he was merely the creation of a day, that the grand object of his existence was to gratify the lust of the flesh, the lust of the eye, and the pride of life. Looking at the world on a grand scale, it seems to be filled with trifles. All seem to be travelling onward, they know not and ask not whither; and if our only information concerning the end for which man was created, and the prospects which open be-

\* Dwight's Theology, Vol. I. p. 28.



fore him were to be collected from a general view of his conduct, we might ask and ask in vain forever.

But when we open the Bible, all our doubts are instantly resolved. We read in this book an article of intelligence, which convicts man of the most criminal inconsistency, and ought to cover him with eternal confusion. We here find that this being who limits his views, and prospects, and hopes, to the present world, is to exist in another state as long as God himself;—that on this life, transient as it is, hang all the retributions of eternity. We are here taught that man, with all the security and confidence with which he walks abroad, is lying under the wrath of God, and is naturally an heir of everlasting death. The Bible reveals to us a heaven of joy, and a hell of horror. It teaches us that the crowd in which we mingle from day to day, are going down to the chambers of death;—that their giddiness and gaiety, is but the most desperate madness; and that an eternity of woe is the certain inheritance of all, who do not comply with the invitations of the gospel.

The truth contained in the text, seems at first view, to be one of tremendous import. What is it *to fall into the hands of the living God?* Before we stop to analyse the words, they seem to come charged with terror to the mind. They naturally suggest to the imagination a group of the most fearful images. The idea is that God himself, has undertaken to inflict punishment by his own immediate agency;—that it is the naked impressions of his own wrath which are made upon the soul, so that nothing is abated by the agency of instruments. It implies a condition altogether defenceless, in which the sufferer can make no resistance, and his miseries can excite no compassion; in which the vials of God's vengeance are poured out without mixture; and the soul must lie through eternity, and wail and agonize beneath those strokes of divine wrath,

which fill hell with horror, and make even devils tremble.

This impressive truth, we propose briefly to illustrate, by considering several of the natural attributes of God as under the direction of His punitive justice. What we assume at the commencement of this discussion is, that God is an eternal enemy to sin—that He must of course manifest his displeasure against it by punishment, and that the measure of this punishment must be decided by his inflexible justice. It shall never be in the power of any sinner to complain that he is punished beyond his deserts. Not a pang will be suffered in hell that will not be felt to be most richly merited. But the natural attributes of God, furnish a security that not one jot or tittle of all that Jehovah has threatened, shall fail of being accomplished.

Before entering on the direct discussion of this subject, I wish to put you on your guard by one or two remarks against misapprehension. In the first place, I wish you to bear distinctly in mind, that the punitive justice of God, of which we are going to speak, is perfectly consistent with His infinite benevolence; and in fact, may be considered as a branch of that benevolence. We speak of God here in the character of a moral governor; and we assert that that justice which leads him to prevent sin, so far from being a defect, is absolutely essential to the perfection of his character as a benevolent Being. Suppose the governor of a province should undertake to conform his administration to those notions of excessive lenity, which some think so essential to the very existence of infinite goodness: suppose the sanctions of law should be annihilated, and every jail and every gallows should be torn down, and he should issue a proclamation that the distinction between virtue and vice, would hereafter not be regarded; and that the midnight robber, and the vile assassin, would find the same protection



under his administration as the most virtuous inhabitants of the community! Has this man risen in your estimation as a magistrate? Instead of giving you a proof of superiour goodness, has he not proved a traitor to the best interests of the state? Apply this representation to the Divine Being, in his moral administration, and you will see that his justice and goodness, must stand or fall together. You will see that these terrible retributions which are made in the world of despair, instead of marking a vindictive, and cruel, and arbitrary Being, are only the exhibitions of benevolence to that great moral kingdom of which Jehovah is Sovereign.

Another caution which I would suggest, is, that you should bear in mind, that the language employed in representations of future punishment, is necessarily figurative. It is so in the Bible; and it must be so, to a greater or less degree, in our public discourses. As it has pleased God to employ such language in his word, ministers may fairly infer that no reasonable objection lies against the use of it in the pulpit; at least, those who object to the use of it among ministers, must settle the account with infinitely higher authority.

1. With these preliminary observations, we will proceed first, to contemplate the *omniscience* and *omnipresence* of God in reference to the punishment of the sinner. It is by these attributes that he is present every where, and knows every thing. The pious psalmist in the devout contemplation of these perfections, breaks out in such language as this: "Whither shall I go from thy presence, and whither shall I flee from thy spirit. If I ascend up into heaven, behold thou art there, if I make my bed in hell, behold thou art there, if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." With what a fearful character must these attributes invest Jehovah in the view of every impenitent sinner! How ter-

rible the reflection that all the sins of his life are naked and open to the inspection of this tremendous Being! The first sin which He ever committed, God saw, and noticed, and recorded, and each succeeding sin has only contributed to swell and blacken the dreadful catalogue. Wherever the sinner has been, there has been his principal witness, and his tremendous judge. He has been present at the birth of every sinful affection, and every unhallowed purpose; has watched the operation of every malignant passion that has rankled in his bosom; has surveyed all those plans and schemes of iniquity which have perished in embryo, has looked intuitively into his heart, and beheld every stream of corruption which this polluted fountain has sent forth. Solitudes, however deep, however dark, are no solitudes to him. The universe does not afford a hiding place from his all-searching eye. Every sin, whether committed in the silence and gloom of midnight, or in the blaze and bustle of day, whether it be only the workings of internal corruption, or an open act of rebellion against the Almighty, has been charged to his account, and will stand there when the books shall be opened at the day of judgment.

All this tremendous catalogue of sins, and every circumstance attending each of them, he knows, and always will know, with unerring certainty. It is impossible, that for a single moment, during the infinite ages of eternity, one solitary sin should lose a shade of blackness, or that the most insignificant circumstance attending it should be overlooked. With all this knowledge intuitively present to his mind, he will deal out the measures of his vengeance upon his enemies. As he is most perfectly acquainted with all their sins, there is no possibility of his being deceived with regard to the punishment which these sins deserve. Neither can the sinner cherish the most distant hope that he may find some refuge where he will be secure



amidst the storms of his wrath. No such usage is to be found in the universe of God. Go where he will, all is hell to him; for God is every where, and can as easily light up the unquenchable fires in one place, as another. As he knows exactly what degree of punishment the sinner deserves, he knows with equal certainty what kind of punishment is best adapted to his purpose. He is at no loss in regard to the means by which it is to be effected. He knows what amount of agony the sinner can endure; what tortures will be most excruciating, and overwhelming; in what measures to pour out the vials of his indignation. As he made the soul at the beginning, and is thoroughly acquainted with its mysterious and complicated principles, he is perfectly familiar with all the avenues through which the impressions of his wrath, may be conveyed. By a simple touch, he knows how to awaken throes of agony and despair which no mind can adequately conceive. To whatever part of the Universe the sinner may fly, even if we should suppose him dismissed from the society of the damned, and admitted among the great multitude of the redeemed in glory, he would still be seen by the eye of God, to be the same polluted, guilty rebel, which before lay wailing in the world of woe; his sins would appear in the same strong and dismal colours; and the vengeance of his judge would be there to protract his agonies, and keep alive the never-dying flame that had been kindled in his bosom.

2. The *omnipotence* and *independence* of God, are also among the most fearful of his attributes, to the impenitent sinner. The proof that God is a Being of infinite power, meets us in every object which we behold. The smallest atom that floats in the breeze, demonstrates it as truly as the beauty and harmony, and magnificence of the planetary system. It is he that hath stretched out the heavens over our heads as a curtain, who weigheth the mountains

in scales, and the hills in a balance; who taketh up the isles as a very little thing; who spake, and this mighty fabric of nature rose into existence. How terrible must be the exertion of this power in the infliction of punishment upon his enemies! Where will the soul look for help, when it has fallen into the hands of this omnipotent God! Who else can thunder with a voice like him; or who can palsy his mighty arm when it is nerved with vengeance? All the instruments of punishment in the universe, are at his command. In the twinkling of an eye, he can cause the sinner's crimes to pass before him in such dreadful array as to overwhelm him with insupportable anguish: or he can set the never-dying worm at its work, and in an instant, extort the bitterest wailings of despair. By a volition, he can awaken a train of recollections in the soul, which will be like so many vipers preying upon the vitals of his existence. As he is the Father of our spirits, he can enlarge their capacities at pleasure, and make them capable of more intense and excruciating anguish. A thousand hidden sources of suffering, he can open with infinite ease, and can cause fountains of woe to pour their bitter streams into the soul from every direction. Every thought, every pore, he can convert into the channel or seat of inconceivable anguish. He can bring down mountains of vengeance upon the soul, and yet support it in existence under the mighty burden. He can employ devils in this dreadful agency, or leave the damned to torment each other, or stretch out his own almighty arm, and crush the sinner beneath its tremendous weight. He can overwhelm the soul with billows of fire; he can dart into it the lightnings of his vengeance. He can give to remorse a most poisonous and malignant sting. He can chain the sinner down amidst the unquenchable fires, and cause every being in the Universe to minister to his sufferings. Conceive for a moment of that power which laid



the foundations of the earth, and replenished immensity with worlds, exerted in the punishment of a single soul. Think how immeasurable must be the agonies which omnipotence is capable of inflicting! Oh what can the wretched sufferer do, who writhes and sinks, and dies eternally under this everlasting load!

As God is independent of all beings, and controls all by his mighty power, the state of the sinner is literally hopeless. If all those beings who people the immense dominions of Jehovah, should unite their strength to deliver a single soul out of the hands of the living God, it would be like the dust before the whirlwind. He might crush such a rebellion by one annihilating act, which should depopulate the universe, and blot out of existence the whole intelligent creation.

3. The Divine *immutability* is another attribute which must exert a most terrible influence on the future condition of the sinner. Every thing in the universe but God, is subject to change. He is the same yesterday, to-day, and forever. His perfections, his views, his plans, his purposes,—the principles of his government, and the declarations of his word, will all remain eternally unchanged. Heaven and earth shall sooner pass away, than one jot or tittle, of what he has determined or spoken, shall fail. He has declared himself an eternal enemy to sin. He has threatened in the most absolute manner, that he will punish every impenitent sinner. And inasmuch as immutability is an essential attribute of his character, every one of his threatenings shall most certainly be accomplished. There is no room left for the sinner to hope that in some distant period of eternity, he may cease to regard sin with the same abhorrence, and mitigate, in some measure, the intensity of his punishment. His views of sin were always exactly just, and he could not change them in the smallest degree, with reverence be it spoken, without abandoning the throne of the universe. He is sub-

ject to no weakness which would render it possible that he should ever be melted into compassion by the agonies of the damned, or should listen with indulgence to their howlings and lamentations. On the dark door of hell is inscribed in letters of fire, *IMMUTABILITY*. And it is this which opens a perennial fountain of misery upon every inhabitant of the world of woe. The recollection that he who built the prison, and forged the bolts and chains which confine them there, and holds the keys of hell in his own hand, can never change his views of their character, or become more lenient in his administration, awakens a pang of agony which will last through eternity.

Think not that the immutability of God necessarily implies that the punishment of sinners should always remain the same. It is agreeable to the whole analogy of God's providence, and we believe, in coincidence with scripture representations, that the sufferings of the sinner should become more intense and poignant throughout eternity. It is not probable that the soul which has just fallen under the vengeance of God, though its capacity for suffering may be much extended, can conceive of the overwhelming torrents of wrath, which will be directed against it, at some remote period in the progress of its being. Yes, we believe that it is a part of God's eternal plan, that sorrows, and pains, and agonies should thicken upon the wo-worn soul the farther he advances into the vast of eternity; and it is the attribute of immutability, which secures the accomplishment of his purpose.

4. The last attribute which we shall mention in connection with this subject, and one which is closely connected with the preceding, is God's *eternity*. It is this which stamps woe upon the sinner's doom, in broad and indelible characters. It leads the mind to the consummation, the climax of agonies which await the wretch that shall lift up his



eyes in torment. Ah, if there were a gleam of hope that when millions of ages had rolled over the caverns of despair, an end or even a mitigation of these woes might arrive; if it were possible that after the corrosions of conscience had been going on for centuries, and after the breath of God's vengeance had long, long shed its deathlike influence around them, some more auspicious day might dawn upon their prison; it would abate unspeakably the horror that pervades it. But the eternity of God forbids such a hope. God, their almighty enemy, lives forever; and during this whole eternity, his vengeance will never slumber for a moment. No blessed interval of peace or joy will occur through that long tract of ages which constitute eternity. No morning star of hope will ever dawn over these regions of despair and death. No messenger will ever arrive at the gate of this dreary prison, to announce the possibility of a deliverance. The moment the soul enters this dark abode, it beholds with a dying eye, the last glimmerings of hope go out in eternal night. Oh, stretch your imaginations to the utmost, and try to take in the whole compass of eternity. Carry your views forward millions and millions of ages hence, and then repeat, and repeat, and repeat the number, and so over again and again with the process of repetition, and then confess that you have no arithmetic which can reach this amazing calculation. Think of a soul running this everlasting round of ages buried in the fires of hell. Think how much is expressed when it is said that these fires are unquenchable;—that that worm which God has placed in the sinner's bosom gnaws eternally; that the smoke which rises from the abyss of torment ascendeth up forever and ever. Sinners, dwell upon that awful word, *eternity*. Analyze its meaning. Try to ascertain its tremendous import. Recount the multitude of woes which it embraces, and then tell me, if you can, what

must be the height and the length, and the breadth, and the depth of that scene of suffering which shall last through eternity.

A few practical reflections, and we have done.

1. And first, how terrible a Being is Jehovah! In the work of creation, we find traces of an omnipotent hand, as well as marks of infinite skill and unbounded goodness. In the work of redemption we behold all the attributes of his character gloriously harmonise, each reflecting lustre upon every other, and concentrating, as it were in a single point, all the glory and excellency of the Godhead. But it is in that part of the system of providence to which our attention has now been directed, that he appears peculiarly clothed with robes of vengeance. He is known in hell only as a sovereign avenger, and an angry God. What awful reverence becomes every being, and especially every sinner who would approach into the presence of this king of kings! Beware, sinner, O beware, how you trifle with a being of such amazing and fearful attributes, lest he tear you in pieces, when there is none to deliver.

2. The subject which we have been contemplating, awful as it is, opens an everlasting source of consolation to the christian. Every sinner, once reconciled to God by the blood of his Son, has the friendship of this glorious Being secured to him forever: of course, all those attributes which render him an object of so much terror to the sinner, are pledged for his final safety, and will be employed in his eternal happiness. If God be for us, well may the believer say, 'who can be against us.' He has undertaken to guide the christian by his counsel, and has promised afterwards to receive him to glory. And his promises are as firm as his throne. Tempests of trouble may indeed gather, and threaten to spend their fury upon him, but he who 'rides in the whirlwind and directs the storm,' is that angel of the covenant, whose perfec-



tions are pledged for his everlasting security and triumph. Death and hell may unite their strength and terrors against him; but death and hell are conquered enemies, and he opposes them with weapons drawn from the artillery of God. Lift up your head then, believer, and rejoice. The gates of the heavenly Jerusalem will soon unfold for your admission, and you will enter in all the transports of victory, and with songs of everlasting joy that the day of your redemption has come.

3. Let every impenitent sinner remember that he is even now, in the hands of this omniscient, omnipotent, immutable, and eternal God. Do any of you say, "this cannot be so. I feel not the agonies which have been described—I feel not the chains and the bars which are said to belong to the prison of despair—I hear not the shrieks and convulsions which echo round the caverns of hell." No, sinner, true indeed you do not. You have not yet reached the dreadful point beyond which salvation is impossible. The fact that you are reading these pages, written for your admonition, testifies that you have not:—but no mortal can say, how near you have approached to the hither limit of the gulph. In your present state, you are children of wrath, as truly as those who are seen sinking amidst the billows of wrath. The difference is, that their perdition is sealed—yours is not. I wish particularly to impress upon your minds this single thought; that wherever you are, and whatever you do, so long as you remain impenitent, the curse of the Almighty rests upon you. The great God looks down upon you as a rebel. He views you as a party engaged in a controversy with himself; a controversy which must speedily result, either in your submission or destruction. You hang this moment on the uncovenanted mercy of God. If you close this book without submitting to his authority, you may, the next hour,

be sinking beneath the tremendous weight of his omnipotent arm.

Finally: Let no one say that we have represented God in the character of a tyrant, or complain that this discourse is filled with terror. It was designed for impenitent sinners; and the Bible preaches nothing but terror to them. So long as they retain their present character, it makes not one promise; it speaks not a single word of consolation; it knows no language but that of wrath and vengeance; it points to nothing but the blackness of darkness forever. But I come now to offer you a dying Saviour. I should have but half delivered my message, if I were not here to remind you that you are living in that very world in which Jesus shed his blood; that he has had a contest with death, and with all the powers of darkness, and has gained a victory over them, the advantages and the glory of which, are most freely offered to you. I thank my God that I am commissioned to proclaim liberty to every captive who is willing to part with his chains; to open the prison door to every one who will consent to recognize Jesus as their deliverer. Every sinner who mourns under his load of guilt, I would now point to the cross of Calvary. Other refuge than this there is none. Search the universe through, and you must return at last to the cross of Calvary or perish forever. It is God's appointed way of saving sinners, and the only one. Now then, by all that is fearful in the doom of the sinner, and by all that is transporting in the felicities of heaven, and by all that is tender and merciful in the redemption of Christ, I entreat you to accept these offers and live forever.



For the Christian Spectator.

*On Consistency in the Christian Character.*

If, in discussing the subject of this essay, it should be found necessary to bring to light the imperfections of



those who bear the name of Christ, the writer, it is hoped, will not be thought desirous to depreciate the christian character, or to hold up the faults of his brethren to the animadversions of a censuring world. God forbid, that any true friend of religion should take a part with those who seek occasion for reproaching its professors; or with others, who by an indiscreet zeal to promote reformation, betray to the enemy, the weakness of the cause which they ought to maintain. But our caution, even here, may be carried too far. It is absurd to throw the veil of concealment over those imperfections which are known and palpable. An attempt to do this, instead of answering any good purpose, will excite the very injurious suspicion that the christian profession is all hypocrisy, a mere cover to hide baseness of character. No one, surely, will charge the Apostles with indiscretion, or with mistaking the means of promoting the objects of their high calling, yet they, it is well known, did not scruple to point out with great particularity, the faults of their brethren. Now this apostolic example is a warrant for similar animadversions on the errors and imperfections of the professed followers of Christ, in all succeeding ages. The motive for producing them, is benevolent. It is the reformation of the delinquent, his improvement in the divine life, and the advancement of the church in purity and holiness. That we ought, by all practicable methods, to raise the christian character to the highest standard of excellence, will be evident, whether we consider the wonderful means of its formation, its intrinsic importance, or its vast moral influence in the world where it is displayed. The formation of such a character, is owing to the mediation of the Son of God; and it requires, in every instance, not only the powerful energies of the gospel, but that more immediate divine influence which penetrates, subdues, and transforms the soul.

Nor are these means, wonderful as they must be deemed, disproportionate to the intrinsic importance of the object to be effected; for, as the christian character results from the gospel—the great instrument of sanctification, so it partakes of its nature, and is an outward manifestation of it in the life. Like a mirror, which presents the image of unseen objects, it gives form and visibility to the christian system. So far as it is genuine, it is a transcript of heaven, the fairest and brightest manifestation of the divine glory on the earth. At the same time, it connects the individual to whom it belongs, with the great company of the redeemed; and by the covenant of promise, entitles him to all the privileges of the kingdom of heaven.

The christian character too, has a vast moral influence. When properly sustained, it is a city set on a hill—a light which sheds its radiance over surrounding darkness. It awes the sinner, confounds his cavils against the truth, and with the force of a thousand arguments, demonstrates the excellency of a religion which produces such fair and goodly fruit.

But, important as these considerations shew the christian character to be, it must be confessed, that owing to remaining sin, and the many temptations of the world, it is not maintained in all that purity and perfection which every good man must desire. This fact, however, is so far from being a reason why we should pass by the subject in silence, that it presents the strongest inducement to bring to it our best efforts, and our most fervent desires, in order to correct what is faulty in the followers of Christ, and to persuade them to live up to the full measure of their high profession. To promote an object so important in itself, and so intimately connected with the interests of religion, it is believed, that no one point needs more to be insisted on than consistency of character. It is the absence of this, which occasions the best founded complaints against the



professors of religion. One part of their character, it is alleged, (and often with too much truth) does not correspond with another. Hence, the salutary influence of the whole is diminished, perhaps destroyed. It is a picture of light and shade, neutral as it respects its general effect, or what is more likely, positively injurious. The good *may* appear, but the evil is so blended with it, that it becomes an object of reproach rather than of admiration.

To maintain a quality so essential to the christian character, all the virtues of which it is composed, must be held in due estimation. One must not be exalted to the prejudice of another. The proportion and harmony of the whole must not be destroyed, by an unwarranted preference for either of its parts.

Take, for example, the grand division of the christian character, *faith* and *works*. The slightest examination of the gospel will convince us, that both are essential to true religion. Without faith, it is impossible to please God, and without works, faith is dead, being alone. Faith is the principle which unites the soul to Christ, and, by virtue of that union, becomes the only ground of pardon, justification, and acceptance with God. But faith works by love, and of course is a principle of obedience, because love is the fulfilling of the law. If then, as sometimes happens even among christians, religion is supposed to consist principally in doctrinal belief—if soundness of faith is substituted for practical holiness—if attachment to a system is made paramount to all other considerations, while obedience to the law of God, active benevolence, humility, self-government, and the whole train of virtues are in a great degree overlooked, or not brought into full exercise; and if, as is sometimes the case, the opposite vices are permitted to display themselves under the broad and protecting wing of faith,—then the character appears out of all due proportion; and it is

then evident to those who take their views of religion from the gospel, that it gives but a partial exhibition of true christianity, that it presents rather a theory or set of opinions, than those vital energies which are principally required. In this case, the head appears better than the heart, the profession than the life. In approbation of the former, we may perhaps say, “this ought ye to have done,” while condemnation of the latter compels us to add, “and not to leave the other undone.”

On the other hand, if through too great a tendency to the opposite extreme, faith is set aside as not essential, or of but secondary importance—if religion is made to consist altogether in correct practice, while there is no definite belief of the truth as it is in Jesus—no attachment to the peculiar doctrines of christianity—no sense of obligations to contend earnestly for the faith once delivered to the saints, the character is equally inconsistent and defective—For neither faith without works, nor works without faith constitute true religion.—Both are required, on the same authority. We are alike bound to believe what God has declared, and to do what he has commanded. Though a man may exhibit a becoming zeal in defending the doctrines of the cross, yet if the fruits of holiness do not appear in his life, he gives us but a very partial display of the christian character. On the other hand, though his morals may be unexceptionable; yet if there is no evidence of his attachment to the truth, nothing to convince us that his mind is imbued with christian doctrines, or that his character is formed under the transforming power of faith, we cannot but feel that he is greatly deficient in one of the most essential qualifications of a true disciple.

It is equally obvious to remark, that consistency of christian character can never be maintained, when *piety* is exalted to the prejudice of *morality*, or morality to the prejudice of piety. The former, including those duties



which we owe to God, and the latter, including those which we owe to men, are both enjoined by the same law; and therefore must be considered of equal obligation, if not of equal importance. When our Saviour declares, that *to love the Lord our God with all the heart, soul, strength, and mind, is the first and great commandment*, he immediately adds, and *the second is like unto it, thou shalt love thy neighbour as thyself*, for on these two commandments jointly, *hang all the law and the prophets*. It is perfectly evident then, that supreme love to God, which is the foundation of piety, and love to our neighbour as to ourselves, which is the foundation of morality, appertain alike to the christian character. They indeed, spring from the same source—they are the result of the same divine principle, modified according to the different relations in which it acts. If therefore a man claim to be pious—if he be frequent in his devotions—if he statedly attend on the worship of God—if he pay due respect to all the institutions of religion, we have a right to presume that he will not violate his social obligations, or treat with neglect, the duties of the second table; or, if under the professed influence of religion, a man discharges in an exemplary manner, his social obligations—if he respect the right of his fellow-creatures—if his intercourse with them be marked with integrity—if he be just, charitable and public spirited, we so far approve of his character; but certainly he falls very far below the standard of christian excellency, if at the same time, he omits the higher duties of devotion, and those more peculiarly religious services, which are comprehended under the name of piety. We must ever be shocked at the inconsistency of those, who on some occasions, seem greatly devoted to the cause of religion, while on others, they take undue advantage of their neighbour, manifest a worldly spirit, or, perhaps repel the most urgent claims on their charity, by a “depart

in peace, be ye warmed, be ye filled.” And still more defective is the character of others, who assume the christian name, on account of their moral virtues, while they forget their obligations to God, and the peculiar duties of piety.

To avoid such inconsistency, it must not be supposed, that an observance even of the first and great command destroys the obligation of the second, which is like unto it; and much less, that an observance of the second can ever be deemed a satisfaction for neglecting the first. We must not presume to separate in our practice, what God has joined together by his requirement. We must not be contented with ‘doing justly, and loving mercy,’ without ‘walking humbly with our God,’ nor with ‘walking humbly with our God,’ without ‘doing justly, and loving mercy.’ We must not exhibit one character on the Sabbath, and another through the week. Our religion must not be reserved for the sanctuary, while it has no part in our intercourse with the world. In a word, our piety and our morals must be so blended together, must appear in such due proportion and harmony, as to evince their common origin, and display a combined influence over the whole character. Again; the consistency of christian character which is now urged, requires a proper union of *zeal* and *knowledge*. A man may be distinguished for his knowledge; he may be extensively acquainted with the christian system; he may be a learned theologian, and yet manifest so little feeling,—be so unmoved by the sublime truths of the gospel,—so destitute of interest in the great concerns of religion, as to be more a philosopher than a saint—as to resemble the statue, which we admire for its classical taste, and elegant workmanship, rather than the living countenance, less perfect perhaps in its symmetry and proportions, but animated by an intelligent soul, beaming with sympathy, benevolence, and every generous feeling. We admire



in such a character the fund of information, the reach of thought, it may be, the powers of fancy; but all is intellectual, the heart has too little alliance with the head; and when we look for the fervours of devotion, we are chilled with theory and speculation. On the other hand, zeal without knowledge forms a character which is equally repugnant to the genius of christianity. It may be kindled by the fire of religion; it may spring from a heart deeply affected by divine things; it may be genuine in its origin, but, undirected by reason or enlightened views of the word of God, it becomes wild in its operations. It aims perhaps at good ends, but fails of accomplishing them, through the injudicious choice of means. It often mistakes its own impulses, for divine inspiration, and leads to excesses highly detrimental to the christian name. It is sometimes mixed with unhallowed fire, and then it will be likely to denounce those who oppose its operations, as the enemies of the truth—to identify its own interests with the cause of Christ, and with the spirit of the ancient Pharisees be ready to compass sea and land to make one proselyte.—Neither knowledge without zeal, nor zeal without knowledge, can form true christian excellency. It is by the union of both, that such excellency is attained. Knowledge is necessary as a guide and director of the soul, and zeal as the animating principle. Knowledge gives stability to the character, and zeal imparts to it vigour and influence. We see the combined effects of both in the lives of the apostles. On the one hand, they were rational, sober, and discreet; on the other, they were fired by the love of Christ, and impelled to astonishing activity by the vast objects of their profession. Their conduct displays nothing rash, or enthusiastic; but they called into action all the energies of their souls in promoting that cause for which Jesus died, and which involves the eternal interests of men. Again, consistency

of christian character requires that *prayer* should ever be accompanied with corresponding *efforts*. It may reasonably be expected, that every good man will use his endeavours to obtain, so far as his own agency is concerned, those blessings, for which he pleads at the throne of grace. When he prays, for example, that he may be kept from temptation, what must be our opinion of his sincerity, if, the next moment, he exposes himself to the influence of bad example, the seductions of the world, or rushes into the very atmosphere of sin? He cannot surely do thus, without meriting the charge of saying to the God of heaven and earth, what he does not mean, or what he denies by his practice. Nor is the inconsistency less, if he prays that he may grow in grace, and at the same time neglects all the means of sanctification—that he may increase in christian knowledge, and does not repair to the fountain of divine truth. He asks for supplies, and leaves the banquet untouched that is spread before him. He asks for improvement in the life of religion, and does nothing—but if any thing can be more inconsistent still, it is the conduct of one who prays for the conversion of a world lying in wickedness, and then neglects all the means which God has appointed for the accomplishment of this great object. If a man expresses the real desires of his soul, and does this before his Maker in all the solemnity of prayer, we have reason to expect that such desires will have a commanding influence over his practice.

Consistency of christian character requires further, that our *confessions of unworthiness* should be evinced by the actual *fruits of humility*. If a man complains of his ignorance in divine things, it may fairly be presumed that he will show himself teachable—that he will be disposed to listen, rather than speak—that he will pay due deference to the opinions of his brethren, and not be too confident in the infallibility of his



own. If he complains of the exceeding wickedness of his heart, it may be presumed that he will be slow to find fault with his neighbour—that he will forgive as he hopes to be forgiven, and that “in all lowliness of mind he will esteem others better than himself.” He who professedly takes his place in the dust, can with no propriety set himself up as the judge and censor of his fellows—he who acknowledges that he is a great sinner, ought surely to carry into the world a temper which corresponds with this avowed estimate of his own character.

Consistency of christian character requires too, that while we acknowledge the *general providence* of God, we should cheerfully submit to its *particular dispensations*. If we professedly believe that the agency of our heavenly Father is concerned in every passing event—in all the circumstances that diversify human life, we in effect give a pledge to the world that we will meet with a cheerful temper, and with equanimity of soul, the numerous ills which cross our path. It is in vain, that we express our confidence in the divine government—that we exclaim, “the Lord reigneth, let the earth rejoice,” if we cannot bear with patience the daily ills of life, and those numerous vexations which spring from our intercourse with the world. Submission to God is not a virtue which is to be called into exercise only on great occasions when the Almighty seems to array himself in judgment and to overwhelm us with calamity. It is equally necessary to arm us with patience under those minor crosses which are of daily occurrence. To repine, because the existing state of things does not suit our convenience, or because our plans are not crowned with success, or because our hopes of worldly gain or honours are not fully realized—to lose all self command, when a rival supplants us, or when a friend proves unfaithful, or when an enemy does us wrong,—is so far from genuine submission, that

it in fact proves our disaffection to the divine government.

Again; it may be added, consistency of christian character requires *abstraction from the world*. Those who are redeemed by the precious blood of Christ—who have experienced the “washing of regeneration”—who are born into a kingdom which is righteousness and peace and joy in the Holy Ghost, can consistently hold no alliance with a world lying in wickedness. The high object of their calling forbids it—gratitude to him who has redeemed them forbids it—the prospect of a glorious reward in heaven forbids it.

It was the grand characteristic of ancient saints that they were pilgrims and strangers on the earth. They stood aloof from the competitions, the sordid pursuits, the follies and amusements of ungodly men. With an eye fixed on heaven, and hopes full of immortality, they pressed on their way, fulfilling indeed every duty, but never turning aside to partake of the entertainments of the country through which they passed. In this high example, christian professors have a pattern worthy of imitation. They too have a standing in that kingdom which is not of this world. They acknowledge Christ as their Lord and Master. They point to heaven and say, “there is our home.” God forbid then that these redeemed souls should again entangle themselves in those things from which they have been delivered. God forbid that they should identify their interests with the interests of aliens and strangers. God forbid that they should forego the pure joys of religion, and court those meaner pleasures which spring from the amusements and frivolities of the world. The moment they venture on this forbidden ground—the moment they inhale the poisoned atmosphere of sin, that moment all the principles of the divine life are impaired, and if they do not wholly apostatize, they prepare for themselves bitter repentance—injure the cause they are bound



to maintain, and expose themselves to the censure that there is a gross inconsistency between their professions and their conduct.

Consistency of christian character in all the foregoing particulars (and it would be easy to pursue further the detail) is urged by considerations of too much weight and importance to be overlooked.

Every individual christian is bound to maintain such consistency from a regard to his own welfare. For the enjoyments of religion will always be in proportion to the measure of fidelity, with which its duties are discharged.

That peace of God which passeth all understanding—those sublimer pleasures which are foretastes of heavenly felicity, result only from the union and vigorous exercise of all the virtues which appertain to the divine life.

The christian whose character is inconsistent with itself, is so far from deriving satisfaction from a review of the past, that it awakens bitter regrets, and fills him with doubt and anxiety in regard to the future. This partial mixed kind of religion is not that which will yield him the assurance of hope—not that which will arm him with fortitude to meet the king of terrors—not that which will inspire the exulting song, “O death where is thy sting, O grave where is thy victory.” To die as Moses died, on the top of Pisgah, in full and glorious vision of the promised land, he needs the remembrance of a life wholly devoted to God, and made up of a consistent, harmonious and uniform exercise of the christian graces. Besides, the brightness of the future crown, the richness of the inheritance, the measure of the reward in heaven, will always be in proportion to the attainments that were made in holiness in this state of probation.

Nor is this all. The honour of Christ requires that his professed followers—those who bear his name, should maintain consistency of char-

acter. This merciful being, with infinite condescension and kindness, identifies himself with his people. Do any suffer? He suffers with them. Do any rejoice? He too is made joyful. Are any faithful in his service? they display his glory. Are any wayward and disobedient? they bring dishonour on his name. If then Christ has so deep a concern in the character of his people—if his honour so imperiously requires of them a life and conversation according to godliness—and if consistency is so essential to the perfection of their character as we have now seen,—who, that has any sense of obligation to his compassionate redeemer—who that considers the infinite price he has paid for his redemption, or that feels the power of his love,—will not be anxious to maintain such consistency?

It may also be observed, that the estimation in which religion is held in the world, will depend very much on the degree of consistency that appears in the character of its professors. Mankind will in a great measure form their opinions of christianity from its visible effects. If they see that those who embrace it, carry into life a spirit and deportment which is superior to any qualities merely natural; if they witness, as in the case of the apostles, a faith which triumphs over all the frowns and flatteries of the world,—a zeal which no discouragements can abate—a singleness of heart—a purity of life and conversation which bears the closest scrutiny, they are compelled to acknowledge “this is the work of God,” they are awed into respect for a religion, which is so manifestly divine; and beholding the good works of its professors, they glorify their Father which is in heaven.

But these important effects can never be produced by that exhibition of character, which, though partly christian, is marred and disfigured by glaring imperfections. If those who bear the name of Christ do not depart from iniquity,—if one part of their



conduct is wholly inconsistent with another,—if they have faith without morals, or morals without faith,—if their practice differs widely from their professions,—if their devotions are followed by a worldly spirit ; the whole character becomes a stumbling block, the infidel finds occasion of triumph, and even the speculative believer is almost compelled to doubt the superiority of that religion (however excellent it may appear in theory) which has so little influence on

the lives of its professors. Happy would it be for the church—happy for the cause of truth and righteousness, if the children of the kingdom—those who have been baptized into the name of the son of God, could be induced to aim at that entire consistency, that full harmony and perfection of character which would secure to themselves the higher rewards of heaven, while it would display on earth the transcendent glories of the christian religion. J. N.

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### Miscellaneous.

For the Christian Spectator.

*On the difference between the essay style, and the style of oratory.*

The character of style, denoted by the essay style, is not, I believe, very distinctly defined. An essay according to Johnson's definition, is "a loose sally of the mind, an irregular, indigested piece." The style naturally to be expected in such a production would of course be easy, and inartificial, varying with the momentary fluctuations of thought and feeling, as in the essays of Montaigne and Goldsmith. The writer proposes to himself no fixed object, no definite end, to which he shapes his thoughts; but allows himself to be guided by the natural train of association. The style consequently adapts itself to the thoughts, as they rise. It may be elegant, polished, harmonious, energetic, or sublime; it may possess all the variety of expression, which Cicero would place at the command of his ideal orator, but that variety is undesigned and casual, not moulded by the modifying power of the imagination, and the regulative power of the understanding and will, to a unity of purpose and harmony of effect. All its movements are prompted from within by the successive evolutions of thought and feeling, and are in no regard prospective. In

this point of view the essay and the oratorical style differ from each other in a manner very nearly analogous to that which Schlegel in his "Poesie, der Gricchen," has pointed out between the Homeric, epic, and the tragic style. The one is absolutely general, and indefinite in its aim, seeking only to mould to a harmonious form and movement the successive images and feelings, as they present themselves in the mind of the poet; while in the other—the tragic style, the poet seeks not merely harmonious movement, but harmony and absolute unity of effect. He has a fixed object, a definite and preconceived result, to which every thing is made to converge. He aims to make his work an organized and harmonious whole, in which all the parts are modified, and assimilated to a coincidence with the ruling spirit and purpose of the whole. If this view of the subject be admitted, it will be manifest at once, that the characteristic feature of the oratorical style is not that it employs exclusively or eminently, any one of the multiplied forms that succeed each other in the indigested essay, but in that shaping and conformation of the parts to the whole, which belong to it, as a work of art, as a production of creative imagination. In order to render intelligible my views of this peculiarity, I must be allowed to go



more at large into the theory, and some of the fundamental principles of the art.

It will be seen from what I have already observed, that I consider oratory as belonging to the circle of the arts. As such, it is dependant for its characteristic peculiarities on the same powers of mind, or in the language of Brown, on the same species of mental action with the dramatic, and other forms of poetry. The process of mind, which gives to all these their form and colours, is synthetic, and thus contradistinguished from the process of scientific enquiry, which is analytic.\* This latter, especially, in pure *a priori* science, is simply and purely analytic. It begins and ends with separating intellectually, and classifying ideas that exist in our minds. It is purely an intellectual process, and not only does not require, but for the time being, and in proportion to the degree of its action, is incompatible with the presence of emotion. The farther and more acutely the distinctions and analysis are pursued, and the less this exercise of the mind is disturbed by the blending influence of feeling, the more purely and characteristically scientific, is the process. I do not mean to be understood as saying, that this power of mind, the power of analysis, is unnecessary to the artist. On the contrary, the more active and penetrating this power is—the more he analyzes to their primary elements the complex ideas and feelings which present themselves, the more rich and varied will be his materials for accomplishing the reversed and synthetic processes of creative genius. I say only that the creative process of the imagination, which belongs appropriately to the artist, is in itself directly the reverse of the other, and that they cannot have a co-existent exercise in the mind. He must dissolve, diffuse, and dissipate, but it is only *in order* to his appropriate busi-

ness as an artist. That he may reproduce what Schiller would call the elements,\* in new and ideal forms, that the blending and modifying power of the imagination may more easily imprint upon its material its own character, and mould it into its own harmonious creations. A clear apprehension of the generic distinction between these two modes of mental action I conceive to be essential to a right understanding of all that is distinguishing in the productions of the arts, and no less of oratory, than of poetry. In their proper place, and appropriate exercise, they both belong to the artist; but in the mode of their operation they are as diverse, and as to the possibility of their co-existent exercise, as incompatible, as the powers of dissolution and creation, or as the apotheosis of these powers in the Vishnoo and Siva of Hindoo Mythology. Analytical speculation, with memory, and fancy, are necessary to supply him with materials; but as yet, they may be compared to the *υλη* of the old philosophers, being without form or quality; and it is in the exercise of his peculiar synthetic power, that he shapes them into beauty and harmony. It is the creative power of imagination, that bodies forth “forms of things unknown, and gives to airy nothing a local habitation.”

The exercise of this power not only admits, but presupposes the existence of emotion in the mind of the artist. I cannot but consider it indeed the essential aim of all general arts, not only of oratory and poetry, but of the plastic arts, to embody and give expression to feelings, or to those states of mind, which Brown† has classed together under the head of emotions. An excited state of mind, an emotion, whatever its nature may be, not only gives an impulse to the

\* See on this subject Kant's *Kritik der Keiner Terminal*—The Chapter on Analysis and Synthesis.

† See his piece on the introduction of the Chorus into the Modern Drama, prefixed to his *Braut der Messina*.

† See Brown's Chapter on the classification of the powers of mind—vol. 1. p. 259.



imagination, but is continually present with it and indeed constitutes perhaps an essential ingredient of its creative energy. It is not necessarily to be sure the individual personal feelings of the artist—it may be entirely aloof from every thing personal; it is sufficient for my present purpose to say, that it coexists in the mind with the efforts of creative genius, and that those efforts are employed in clothing it with a body, which gives it its appropriate expression. The first process of the artist's power is to conceive that state of mind, which he wishes to embody in the materials of his art, that form of thought, or feeling, which he aims to express, or to lodge in the minds of others; it is a secondary process to adapt the means to the end—so to embody the primary conceptions as to give it an exact and perfect developement. A work exhibits the perfection of art, and so is classical, when this latter process is complete, or, in the metaphysics of Coleridge, when the secondary imagination fully and perfectly reechoes the primary. It is the purpose of these remarks to shew what I consider essential to a full understanding of the subject—how the primary conception, and main purpose of the artist must necessarily shape, and modify the whole, and even the minutest part of his production. In its external structure and conformation, it must be moulded to the character of the conception—the form, which it is designed to embody. I shall not, I hope, be thought to frustrate my own design, if I refer in order to illustrate my idea, to the system of philosophy to which I have already alluded.—The animating, and energizing forms of the Peripatetics, as they represent them, have an agency in nature precisely analogous to that, which I ascribe to the conceptions, or forms of the artist's mind in the productions of art. They consider those forms, as living efficient powers; and to the diversity of these powers, the diversity of organizations in the corporeal world has reference. These organizations are precisely adapted to the forms,

which they embody, as means to ends. Thus the mild and gentle instincts of the lamb led to an organization suitable to its wants, the ferocity of the lion to one alike appropriate, and every soul says Aristotle, must have its proper body. The aptness of this illustration to the plastic arts of painting and sculpture will be obvious at once, and but little reflection I think will be necessary to see, that it applies equally well to those productions, in which the poet and the orator embody their ideal creations. Here as well as there, every soul must have its own body. From the simple lyric ode of Anacreon and the sonnet of Petrarch, in which a single and momentary movement of the soul is developed, to the sublimer and more varied harmony of the Oedipus Tyrannus, and the immensely complicated movements of the Shakespearean drama, and from the brief eloquence of Homer's heroes to that, "which thundered over Greece to Macedon and Artaxerxes' throne," we shall find the same principles apply. There is the same subordination of the means to the end, and of the parts to the whole. Both the poet, and the orator, having once distinctly conceived the things to be expressed—the end to be accomplished, chained every power of the mind strictly to the point. The shaping and modifying power of the imagination, of which I have spoken, was ever active and was every where present, raising and depressing to the exact point of appropriateness every lineament of the organized whole. Every part was so arranged as to give the highest possible unity to the structure, and harmony to the result. It is very much to my point here, that Cicero\* in the work of his old age, has referred to the inventive power, not the discovery only, but the collection both of things and words. By that secondary exercise of the imagination they must all be placed and modified with a reference to the whole.

\* See his dialogue de partitione oratoria, C. 1.



Both the votaries, and the critics of ancient art were equally nice in regard to the exact appropriateness of language and imagery to the form and degree of emotion to be expressed. The *το πρεπον* was with them a thing all important. This was the point, in which, by the consent of antiquity, Demosthenes far surpassed all his competitors. The means—the instruments of his art were so perfectly at his command, that he not only expressed every form and degree of emotion, but expressed them in language exactly fitted to them, and without ever violating the strictest propriety. Thus Hermogenes,\* in describing the style adapted to the multiplied characters, or forms of emotion, which he considers the elements of an oration, as well as in the account of that mixture and blending of them which constitutes the harmony and perfection of the combined whole, constantly refers to Demosthenes, as the perfect model in all. All superfluity of language or imagery, all that was above, or beyond the exact requirements of the thing to be expressed, was banished from the style of Demosthenes; and if Cicero sometimes overstepped the modesty of nature in his youth, he lamented, and corrected his errors in riper years. It was not the partial splendour and pomp of single passages, which the ancient artists aimed at, but the grand and combined effect of the whole. A French dramatist or orator, seeks to be clapped, and applauded at every paragraph, or every line, while the genuine artist would be filled with indignation at so absurd a discord in the deep and harmonious movement, which he was labouring to impart to the minds of his audience. It may be inferred from what I have already said, that I conceive it to be the business of the orator as well as of the dramatist, to impart such movement to the minds of his audience, and not only to impart, but to preserve it unbro-

ken—to introduce nothing so directly and purely speculative and analytical,\* as to be incompatible with its existence, and so disturb and interrupt the impulse that should be given. Thus, of the four parts, into which Cicero divides an oration, he has appropriated the first and the last especially to the communication of an impulse to the minds of the audience, (*ad impellendos animos.*) The narrative and argumentative parts, that intervene, go to *substantiate* and *realize* the movement already given. ‘Docere,’ he says in another place, ‘debitum est, delectare honorarium, permovere necessarium.’

Thus far I have purposely classed oratory and some other forms of art together, and have treated of them

\* Here the distinction between science and oratory cannot be too carefully observed. Thus Aristotle makes a distinction between him, who seeks what is persuasive, as an orator, and him, who seeks abstract truth. Rhetoric he says teaches to present an enthymematic view of a subject, but to present it in a way fitted to persuade. The orator reasons and uses both kinds of logic, the inductive and syllogistical, but he uses them in a form peculiar to himself, not in that, in which the simple enquirer after truth uses them. An *example* is a rhetorical induction, and an *enthymeme* a rhetorical syllogism. So the logic of rhetoric differs from that of science, and assumes a form capable of falling in with, and increasing the current of passion. So we find it in the great masters of Greek and Roman eloquence. In his oration for the crown, Demosthenes must have had as cumbrous a satchel, as any bearer of the green bag in our courts of law. He brings forward a great mass of testimonies—written and oral laws of Athens, decrees of foreign towns, and of the Amphictyonic council, and records of history, all exhibited and discussed with the utmost force and clearness. But through the whole process there is an under-current, and moving power of passion and eloquence, that carries us forward to a final and unavoidable result. It is as though we were embarked upon a mighty river. All is animation and energy around; and we gaze with a momentary reverie upon the deep and transparent waters beneath. But even while we admire, the current grows deeper and wider; and we are unconsciously hurried onward with increasing and irresistible power.

\* See his book *de formis oratoriis*, passim.



only in regard to those principles, which, from the general and essential nature of the arts, they possess in common. But there is one point, in which oratory is not only distinguished, but contradistinguished from those to which I have alluded—I mean the nature of the faith, which it requires, and the *consequent* nature of the effect produced. The work of the dramatist is professedly ideal, and we require of him—as the *conditions* of submitting to the effects which he would produce—only a *dramatic* probability, and a harmony and unity of parts conformable to the natural and necessary principles of the art.—He does not ask us to be *awake* and believe, but, if he performs these conditions, we voluntarily surrender ourselves to illusion, and indulge in a *waking dream*. We suffer his magic power to transport us now to Athens, and now to Thebes, and to stir up every emotion of our souls for the mere pleasure, with which he repays us. But then in this case “our judgment” to use the words of another, “is all the time behind the curtain, ready to awake us at the first motion of our will.” We submit to the power of the artist just so long, as his pageantry suits our convenience or our pleasure, and then we dissolve the charm, and step out of his magic circle.

The orator makes no such contract with the judgments of his audience, nor suffers them to make it. What is professedly ideal in the creations of the dramatist is substantiated and realized in those of the orator by the power of the understanding. Every part of his works must bear the impression of truth and soberness, and—instead of soliciting the voluntary, and negative assent—command the positive, and involuntary conviction of the audience. He must lodge his propositions firmly within the intrenchments of our reason and judgment, before we surrender ourselves fully to the movement, that he requires of us. Till our understandings are taken captive, we withhold

the homage of our hearts. Thus in Cicero's division he has appropriated the second and third, the narrative and demonstrative parts of an oration, to the conviction of the understanding—*ad faciendam fidem*—that the audience may thus admit, and follow on the impulse and direction given in the first. The conviction must not only be awakened, but continued unbroken, that what we listen to, is not merely *dramatic* but *absolute* truth. We must be convinced too, that the orator believes it, and is the subject of the emotions, that he would awaken in us. In short we must be out of the ideal world altogether, and in that real world, where there is no illusion. If he seeks to move our passions without first persuading us that he does it on just and true grounds, he confounds two acts that are essentially distinguished. It was on this ground that Aristotle\* found fault with the rhetoricians who preceded him. By teaching their orators to move the passions without teaching them how to discover what was fitted to persuade and convince, they made them mere theatrical stage players. Again; we must be convinced, that truth, or rather an effect founded in truth, is the sincere and only aim of the orator. To this as the form which he is embodying, every thing must be strictly and entirely subordinated. The least overstepping of the vanity of art, or of self-display, is like the tongue of flame, and the serpent eyes in Christabel, it reveals to us the withering secret, that we are the silly dupes of the artist. This, from the representation of all the rhetoricians, who have given an account of them, was, as might from the nature of the case have been expected, “the main head of their offending” who first taught and practised oratory, as an art in Greece. They became so vain of the art, as to make the display of it their main object. They forgot to subordinate

\* See his *Ars Rhetorica*, cap. 1.



it, as they should have done, as means, to an end, and so degenerated to what Plato has denominated them, to mere λογοδαιδαλοι. The consequences were such, as might be expected. The auditors listened to their productions as specimens of only ingenious, artificial display. Thus the paranomasia, the antithesis, and finely balanced sentences of Gorgias, the rythmical cadences of Theodorus, and Thrasy-machus, and the rich and varied rhetorical artifices,\* pompae quam pugnae aptius, which Isocrates was so fond of displaying in his younger, but which he abandoned in his riper years, were all heard, not for the sober truth they conveyed, but, like the exhibitions of the theatre, for the mere gratification of the fancy, and the ear?† Even Plato is severely criticised by Dionysius,‡ not only for his dithyrambics, but for his laboured antithesis, and the great prince of orators, Demosthenes, first learned to use the artifices of the middle style, without ever abusing them.

Many of the preceding remarks, I may be allowed to say, apply with full force to the style of composition,

\* So Quintilian, palaestrae quam pugnae magis accommodatus.

† The style of eloquence here described had its origin in the Greek Colonies of Magna Grecia, or perhaps rather with Empedocles, who taught rhetoric in Sicily, 444, B. C. Lysias and Corax however, are generally allowed (see Quin. B. 3. C. 1. and others) to have been the first, who laid down rules for it. These were followed by Gorgias of Leontium, a scholar, as it is thought, says Quintilian, of Empedocles. They taught and had followers in Athens and other parts of Greece. Gorgias taught also in Thessaly, and other places. But the strength and energy of Athenian eloquence had a different origin. It was born amid the contentions and revolutions of that free republic, and nourished in the assemblies of the Athenians. Pericles, and Cimon were not indebted to the western rhetoricians for the power, that swayed those turbulent mobs. Demosthenes owed to them his art, but his sublime power and energy was of Athenian and republican growth.

‡ De admiranda vi dicendi in Demosthenes, cap. 23—34.

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and the effect of sermons. The basis of all sacred eloquence, at least of all that is appropriately such, is the truth of scripture, the authority of revelation. The whole superstructure must stand, and be seen by the hearer to stand, on that immovable foundation. If room is left in the interpretation, or the argument to throw in a doubt, or a query, it is so much clear loss to the eloquence of the production. If it be highly splendid and poetical, I may, if I choose, voluntarily surrender myself to the illusion, and enjoy the loveliness of the song, but both the production and my own mind, in that case, entirely change their condition. *That* is no longer eloquence, and it is no longer my *conscience*, that is addressed. I remember for example reading not long since a splendid sermon of one of our most popular New-England divines. The language was eloquent, and the theory magnificent, but he had not secured his out works. My judgment stuck at this interpretation, and I wrote Ichabod upon the sermon, for its glory was departed. In such cases the merit of a work, as a mere production of imagination, is not altered, but we must prize, and enjoy it in a character entirely different from that, which it was intended to possess. Jeremy Taylor has much poetry, where we could wish there had been eloquence, and the sublime and magnificent conceptions of Plato, and of the *Theoria Sacra* of Burnet, though designed to be eloquent, are now read only as poetry. Notwithstanding then all that has been, and may be said of the deadening influence of a critical system of interpretation, it is a necessary and indispensable prerequisite to all genuine pulpit eloquence.\*

\* Strictly speaking, the orator needs only to produce conviction in his audience by *whatev'er* means. If he succeeds in doing it with false interpretations, and inconclusive reasoning, he is indebted to the incapacity of his audience, and not to his own wisdom. The degree of critical accuracy therefore necessary to the effect, will depend very much on the character



From all this I gather the full conviction, that it is not so easy a matter, as we may have been led to imagine, to acquire the style, and the art of oratory. It is not true, that the mere purpose, blind and headlong as it generally is, will make man eloquent. The ignorant wish for the power, with the design of attaining some sinister and foreign purpose by the use of it, will never lead to its acquisition. Students are told for example, that they *must* be orators, that it is absolutely necessary to be orators, that their reputation depends on it, that learning is useless without eloquence, &c. So they resolve to be orators, they read or hear the story of Demosthenes, of the letter *g*, and the pebbles; that action is the *first* thing, the *second* thing, yea, and the *third* thing; and then they go and *act*, and pronounce their words trippingly on the tongue. But pray what has all this to do with the eloquence of Demos-

of the audience. Though the theory of eloquence developed in the text is there applied only cursorily to the eloquence of the pulpit, it is believed, that it actually applies in nearly its whole extent, and that to fill the perfect *ideal* indeed of sacred eloquence on any principles of art is far more difficult, than to fill even the "aures avidae et capaces" of Cicero himself. To sustain the impassioned and divine enthusiasm of St. Paul, and clothe it in forms of human language, and human art, requires the learning and inspiration of Paul. What is said in the text of the variety and extent of the requisite qualifications for an orator, also might be defended at any length in its application to the sacred orator. The following brief summary is from the Ecclesiastes of Erasmus, a work more worthy the attention of the student, and certainly more capable of inspiring him with enthusiasm than, those most likely to fall into his hands.—  
 "Quisquis de praeparat huic tam excellenti muneri, multis quidem rebus instructus sit oportet, sacrorum voluminum recondita intelligentia, multa scripturarum exercitatione, varia doctorum lectione, iudicio sano, prudentia non vulgari, sincero fortique animo, praeceptis usuque dicendi, et parata linguae copia, qua dicendum est apud multitudinem, aliaqua, quae suo loco commemorabimus; mea tamen sententia, nihil illi prius aut majore studio curandum est, qui tam excellenti muneri sese praeparat quam, ut *cor orationis fontem quam purgatissimum reddat*.

thenes. Before we are worthy to name *that* eloquence, we must have learned and habituated ourselves more "deeply to drink in the soul of things," and raised to "loftier heights our intellectual soul." We must learn in *idea* what eloquence is, and have imbibed a *genial* love for it, before we are prepared for its attainment.— There must be enthusiasm; the whole power of the mind must be enlisted, and the soul must be all a-glow with that aliquid immensum, infinitumque, which inspired the youthful ardour of Cicero, and, after seducing him to the brink of the grave, raised him to the summit of human glory.\* With such a preparation we may begin to advance in the path of genuine eloquence. But Oh! even then, though we might utter our most fervent *utinam*, that it were otherwise, we shall find it no business of a man's leisure hours, no holiday sport to be an orator, and a true one. The necessary requisites are too various, and too great to be thus attained. The diversified powers of language, and the Proteus versatility of style, which †Dionysius has described by a dozen and a half of successive epithets, as the style of Demosthenes, and which formed so essential a qualification of Cicero's ideal, is not the accomplishment of a day. Even in the imperfect degree, to which, by his own con-

\* Since writing the above, I have fallen upon the following passage in Quintilian: "We are apt to cloak our indolence under the pretext of difficulty, for we are not very fond of fatigue. It generally happens, that professors of eloquence court her for vile purposes, and mercenary ends, and not because of her own transcendent worth and matchless beauty. I desire my work may be read by none, who shall sit down, and make an estimate of the expense of time and application. But give me the reader, who figures in his mind the idea of eloquence all divine, as she is, who with Euripides gazes upon her all subduing charms, who seeks not his reward from the venal fees for his voice, but from that reflection, that imagination, that perfection of mind, which time cannot destroy, nor fortune affect.—See at the end of B. 1.

† De admiranda vi dicendi in Demosthene cap. 8.



fession, Cicero had attained it, but on which he valued himself so highly, it cost him long and unremitting labour.† We need but to study his conception of a perfect orator, or even the account of his own studies, to feel our littleness.§ The laborious pursuit of dialectic, and philosophy, the daily repeated, and never ceasing efforts of the voice, and the pen, under the best masters, in Latin and in Greek, at Rome, at Athens, in Asia and at Rhodes, omnia sine remissione, sine varietate, vi summa vocis, et totius corporis contentione, omni genere exercitationis, tum maxime *stilo*—such are the means, to which the Roman orator submitted to attain the object of his love. We can never hope to attain it by efforts less varied and laborious. The study of that technical, and analyzing species of criticism and rhetoric, which concerns itself only with the external dress of oratory, without communicating its spirit, can never make us eloquent. We might study such works as that ascribed to Demetrius Phalereus, and labour through all the minutiae of rhetorical figures and elocution, till our gray hairs told us what we shall soon enough learn, that art is long, and life is short. It is the most eloquent lesson they will ever teach us. We must begin where Aristotle and Cicero direct us to begin, with the knowledge of things. We must have eloquence of soul, before we have eloquence of tongue. If we would speak in the language of Demosthenes, we must learn habitually to breathe his spirit. We must read his works till we love them, and then study them with the intensity which they deserve. We must read them, till we catch the fire, that lives, and burns in his eloquent pages. For it is only by the habitual and yearning contemplation of the great masters of eloquence in the magnificent proportion of their own monuments, that we can hope to attain a sympathy with their minds. We must be content to rise

† Orator.

§ Brutus, cap. 91—93.

step by step, with a humble, but upward and ardent gaze, till they unroll around us their mighty graduations, “and, growing with their growth, we thus dilate” “our spirits to the size of that they contemplate.”

J.

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To the Editor of the Christian Spectator.

SIR,

In your last number I read a short piece maintaining that the Sabbath was not instituted before the time of Moses. As this subject is viewed at length in some of our books, I deem it unnecessary to enter upon an extended discussion of it at present; but with your leave I will offer a few arguments somewhat in the manner and form of those of your correspondent, for the side of the question opposite to the one which he espouses.

1. His first argument is, that Gen. ii. 3. “perhaps” does not imply that God blessed and sanctified the Sabbath for man, but only for himself. Or if we suppose that God commanded man to observe this day, he thinks “it does not appear from the passage itself, whether this was done immediately after the creation, or at some subsequent period.” I view this subject, Mr. Editor, quite differently. The second verse appears to me to state God’s sanctifying the seventh day for himself; and the third verse the consequence of that sanctification, which was, to make it a perpetual ordinance for man. The fact is first related, that God rested the seventh day. This was sanctifying that day for himself. It is then said that God blessed that day and sanctified it. Now if this does not mean a perpetual sanctification of it, in distinction from the sanctification of that one day mentioned in the second verse, and a sanctification for man, I see no meaning to it at all. The original meaning of the word translated to sanctify, as your correspondent undoubtedly knows, *is, to set apart from a common to a special*



*use—to devote to holy purposes.* If God had already set apart this day by resting, what else can the following verse mean, but that he constituted it a holy day for man? Why was it set apart? “Because,” says the sacred writer, “in it he had rested from all his work which God created and made.”

But whether this passage, taken by itself, settles the point in question or not, the commentary upon it which is given by the fourth commandment, as related Ex. xx. 11, does settle it. As a reason for that commandment, it is said, “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* the Lord blessed the Sabbath-day, and hallowed it.” When did he bless the seventh day? At the time that this command is expressly given to the Israelites, or before? The language itself being in the past tense, answers the question. Besides, I see no reason why, in the second chapter of Genesis, the sanctification of the Sabbath, allowing it to be for man, should be considered as an anticipation any more than God’s resting on the seventh day. The one is an historical fact, and so is the other. What rule then can be given for construing one of the future, and the other of the past? And then the allusion to this fact as a sanction of the fourth commandment in the twentieth of Exodus, decisively declares the sanctification of the seventh day, at that time an old institution.

2. As no mention is made of the Sabbath in the patriarchal history till the time of Moses, the writer under review concludes that the patriarchs did not observe it. Suppose they did not, it does not follow that they ought not to have observed it. They had wives and concubines, contrary to the original institution of marriage; but they ought not to have had them. Possibly their neglect of the Sabbath might have been tolerated by God on account of the dark dispensation under which they lived, just as their polygamy was tolerated. Or in the lan-

guage of an apostle on another subject, “The times of this ignorance God winked at.” Acts xvii. 30. But I do not admit the conclusion of this writer. If it follows that the patriarchs did not observe the Sabbath day because no mention is made of that fact in their history; then it follows also that the Israelites did not observe that day throughout all the wars of Joshua and the presidency of the Judges, a period of some hundreds of years, because there is no mention of the Sabbath all that time. It follows too that when the children of Israel marched about Jericho for seven successive days, one of which must have been the Sabbath, they knew nothing of that institution, because no mention is made of it. Yet these conclusions would fly in the face of what is acknowledged on all hands, that the Sabbath was commanded long before in the wilderness. The second argument then of H. J. proves too much, and therefore nothing.

3. Exodus xvi, I think, in opposition to this writer, favours the idea that the Sabbath was then an old institution. It appears to me that the direction in the fifth verse proceeds entirely upon the supposition that Moses at least knew of the existence of the Sabbath. It seems to be a provision for the convenience or ability of resting from labour on the seventh day;—as if it were spoken in anticipation of the question, How shall we depend from day to day upon the gathering of manna, and not be permitted to lay up any, and still keep the Sabbath? And when the rulers came and told Moses, they might not have known the provision which God had made. They might not have known but that they were to gather manna on the seventh day as well as on other days, and still have been acquainted with the institution of the Sabbath. Besides, if the Sabbath was instituted in commemoration of the Creation, as is declared Ex. xx. 11, such a passing remark as that in the 5th verse of chap. 16, when that



is the first notice of the institution, does not seem adequate to the greatness and importance of the subject.

4. "One of the reasons assigned for observing the Sabbath, was merely national. Deut. v. 95." To this I reply: May not such a reason, which applied to their particular circumstances, be superadded, and yet the grand reason remain the same? Under the christian dispensation, for example, we celebrate the Sabbath in reference to Christ's rising from the dead, or the new creation; but does this supersede the idea of the original creation? In Deut. v. 20, etc. we have a merely national reason for *all* the statutes which God gave to Israel; but does this prove that the moral law was merely national with regard to that people, and not obligatory on others? Or that this law had never been in force till it was delivered from Mount Sinai?

5. "The Sabbath is repeatedly spoken of as a sign or covenant between God and the Israelites, as if it distinguished them from all other nations." What is a sign? That by which the people of Israel were distinguished from the surrounding nations. Now on the supposition that the Sabbath, being an old institution, was neglected or forgotten by these nations, and even by the Israelites during their slavery in Egypt? does not the renewal of it among them by all the sublimities of Sinai, when it was not renewed among others, constitute a sign as clearly as on the supposition proposed by the writer in question?

6. The sixth argument is taken from Neh. ix. 13, 14. The same principle in reply is applicable here as in the last. Could not an old institution which had been neglected or forgotten, be *made known among*, or *given to*, a people as truly as a new one? If this passage proves that the Sabbath was first instituted in the wilderness, it proves also that the whole moral law was first appointed there; for Nehemiah enumerates all that was done on Mount Sinai. It

follows then that the Israelites were not under obligation to love God, or obey him before the giving of the law on that mount. It follows too that the patriarchs who had long since slept with their fathers, were under no obligation to love God or to obey him; for if Nehemiah declares that the Sabbath was first instituted in the wilderness, he as plainly declares that the other commands of the decalogue were first appointed there.

Such, Mr. Editor, are a few of the arguments that have presented themselves to my mind in opposition to those urged by H. J. It is unnecessary to enlarge. If you think them worth inserting in your valuable miscellany, they are at your disposal.

Yours, &c.

T. H. D.

#### An ODE to the SUPREME BEING, by the Russian Poet DERZHAVIN.

O THOU Eternal One! whose presence bright  
All space doth occupy---all motion guide;  
Unchang'd through Time's all devastating flight---  
Thou only God! There is no God beside.  
Being above all beings! Mighty One!  
Whom none can comprehend and none explore;  
Who fill'st existence with Thyself alone;  
Embracing all---supporting---ruling o'er---  
Being whom we call God---and know no more!

In its sublime research, Philosophy  
May measure out the ocean deep---may count  
The sands, or the sun's rays---but God! for Thee  
There is no weight nor measure none can mount  
Up to Thy Mysteries. Reason's brightest spark,  
Though kindled by Thy light, in vain would try  
To trace Thy counsels, infinite and dark:  
And thought is lost, ere thought can soar so high,  
Even like past moments in eternity.

Thou from primeval nothingness didst call  
First, chaos: then existence---Lord, on thee  
Eternity had its foundation: all  
Sprung forth from Thee: of light, joy, harmony,  
Sole origin---all life, all beauty. Thine  
Thy word created all, and doth create;  
Thy splendour fills all space with rays divine.  
Thou art, and wert, and shall be glorious! great!  
Life-giving, life sustaining Potentate!

Thy chains th' unmeasur'd Universe surround.  
Upheld by Thee by Thee inspired with breath!  
Thou the beginning with the end hast bound,  
And beautifully mingled life and death!  
As sparks mount upward from the fiery blaze,  
So suns are born, so worlds spring forth from Thee!  
And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry  
Of Heaven's bright army glitters in Thy praise.

A million torches, lighted by Thy hand,  
Wander unwearied through the blue abyss;  
They own Thy power, accomplish Thy command,  
All gay with life, all eloquent with bliss.



What shall we call them? Piles of crystal light?  
A glorious company of golden streams?  
Lamps of celestial ether burning bright?  
Suns lighting systems with their joyous beams?  
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,  
All this magnificence in thee is lost:—  
What are ten thousand worlds compared to Thee?  
And what am I then? Heaven's unnumber'd host,  
Though multiplied by myriads, and array'd  
In all the glory of sublimest thought,  
Is but an atom in the balance, weigh'd  
Against Thy greatness---is a cypher brought  
Against infinity! What am I, then?---Nought.

Nought!--but the effluence of Thy light divine,  
Pervading worlds, hath reach'd my bosom too;  
Yes! in my spirit doth thy spirit shine.  
As shines the sun-beam in a drop of dew.  
Nought! but I live, and on hope's pinions fly  
Eager towards thy presence: for in Thee  
I live, and breathe, and dwell; aspiring high,  
Even to the throne of thy divinity.  
*I am, O GOD! and surely THOU MUST BE!*

Thou art! directing, guiding all. Thou art!  
Direct my understanding then to Thee;  
Control my spirit, guide my wand'ring heart:  
Though but an atom 'midst immensity,  
Still I am something, fashioned by thy hand;  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,

Close to the realms where angels have their birth,  
Just on the boundaries of the spirit land!

The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is spirit--Deity!  
I can command the lightning, and am dust!  
A monarch, and a slave; a worm, a God!  
Whence came I here, and how? so marvellously  
Constructed and conceiv'd? unknown? This clod  
Lives surely through some higher energy;  
For from himself alone it could not be.

Creator! Yes! Thy wisdom and Thy word  
Created me! Thou source of life and good!  
Thou spirit of my spirit, and my Lord!  
Thy light, thy love, in their bright plenitude  
Fill'd me with an immortal soul, to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day, and wing  
Its heav'nly flight beyond this little sphere,  
Even in its source---To thee---Its Author there

O thought ineffable! O visions blest!  
Though worthless our conceptions all of Thee,  
Yet shall thy shadow'd image fill our breast,  
And waft its homage to thy Deity.  
God! thus alone my lonely thoughts can soar;  
Thus seek thy presence --Being wise and good!  
'Midst thy vast works, admire, obey, adore;  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude.

## Review of New Publications.

*A Discourse, the substance of which was delivered in Woodbridge, Dec. 13, 1821, the day of public Thanksgiving and prayer, appointed by the Governour of the State of New-Jersey: By M. BRUEN. Published by request. New-York, 1822. pp. 48.*

THE text, or more properly theme of discourse, is Psalm, cxliv. 15. "*Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord.*" The subject, which comprises the general motives to national Thanksgiving, is introduced, we think, with uncommon felicity. By taking advantage of one of those minute circumstances in our religious history, which become the more interesting as they the more narrowly escape oblivion, the Rev. Author leads us at once to a general view of the present happy state of our country in striking contrast with what was, within seventy years, its wilderness, and savage tenantry, and moral desolation. We can imagine

how the aspect of his audience brightened with intense interest at the mention of Brainerd and his coadjutors--of Martyn and the far-off missionaries; and their just praise came with a reviving freshness over our spirit, shocked and heated to indignation, as it has recently been, by charges and insinuations respecting the motives and conduct of men, who are yearly falling martyrs to the spread of christianity, and whose fame is as the blushing day-light. It reminds us that the hissings of the serpent were heard even in the bowers of Eden. As for us, and we doubt not that we speak the sentiment of all the wise and good, we glory in saying, that we should feel ourselves destitute of the richest and holiest sort of sympathy, if our heart did not beat quicker at the sight and sound of names, which carry with them the strong and merciful influences of the gospel of peace; and were our ability equal to our wish, we would send forth a note of eulogy, that should return to us from



earth's remotest limit, and swell into the heavens,—the names of Brainerd, Swartz, and Vander Kemp—of Carey, Marshman, and Ward.

In this very parish did the commissioners assemble, and hither did that reverend man come, whose example now animates christians, in all parts of Europe, and missionaries in the extremest Indies. If this were the place I could, with a full heart, dilate upon the benefit of his high example, since we have it carried out in the history of Henry Martyn, a son in the faith most worthy of his sire; religious sympathy and admiration might dwell upon that devotedness which unrolled the sealed book of our Scriptures in India and Persia, and confounded the priests of Mahomet at Shiraz and Ispahan.

These heroes of our christian faith, with a thousand others, have felt themselves soldiers in the noblest war, and cared not what they endured. And good reason why. for even the Roman legionary, who slept on the earth in the fastnesses of the Black Forest, or on the border of the Euxine, had his spirit sustained by the reflection, that he was an integral part of the power which was vanquishing the world, and expected soon to march back in triumph to the gates of what was proudly styled, the eternal city; but these men, occupying outposts fixed by the Captain of salvation, knew they were soon to be relieved from duty, and admitted, with immortal honours, into that dwelling-place of the redeemed, whose pavement is of diamond, and whose wall is of sapphire.

But the purpose for which we are assembled is, gratefully to acknowledge God's abundant kindness; and what fervour should the force of contrast give to our expressions! Now, instead of a people scattered here and there, without the delights of neighbourhood, or the conveniences of civilization, which was the condition of our fathers, we have every comfort brought to our very firesides; instead of being fearful of the inroads of a savage enemy, we dwell "under our vine and fig-tree, with none to make us afraid:" instead of scanty means of knowledge, the sources of intellectual light are numerous as our springs of water: instead of a sermon at distant and uncertain intervals to excite our languishing christian virtues, we have the ministration of the word and of the sacraments at frequent and stated seasons. Our individual happiness makes up the sum of our national prosperity; and public blessings require public commemoration.—pp. 4—6.

Our author proceeds with his plan, and proposes to treat of some of the "*causes of public Thanksgiving,*"

which arise from our "*connection with the commonwealth,—our alliances in private life, and our knowledge of immortal truth.*"

He very properly prefaces his remarks with a caution, lest the very multitude and greatness of the blessings, which call for gratitude, should in their enumeration become sources of invidious comparison and vain glory, instead of humility and thankfulness to God. National ingratitude is for ever upon the heel of national prosperity: but could we imagine in the face of melancholy facts, that such a caution were less necessary in our case than it ever has been—or were it in human nature, under such variety of blessing and privilege to "rejoice with trembling," what a specimen of the moral sublime might be afforded in the simultaneous expression of a nation's gratitude!

The Discourse proceeds to speak, in the first place, of some causes of Thanksgiving, flowing from *our connection with the Commonwealth*. The constitution—the elective franchise—the general spirit of submission to the laws—the equal disposition of property—and the energetic and enterprising character of our people are successively noticed, and fill up the general view. These topics, which are usually so difficult of management in a popular discourse, are treated not in the way of criticism or abstract discussion, but in their practical influence upon the feelings and character of the community: and the manner in which our author expresses himself on these subjects affords a fair example, among myriads of others, of what is the legitimate influence of these institutions over the mass of the American people. After distinguishing with much propriety, as political preachers are not prone to, the reverence, which we owe to the "supreme and most wise providence of God," from that which belongs to Washington and the patriots of the Revolution, for our constitutional government, he says,

Our fathers brought with them from



England a noble spirit of independence, infinitely removed alike from the ordinary licentiousness of revolution, and the systematic oppression of ancient and settled authority. They abandoned their native country, when the second Stuart restrained Hampden from finding a refuge in our forests, and kept him at home to be a principal agent in the overthrow of despotism. They retained in this new land a devoted regard to the place of their father's sepulchres, and have transmitted to us a just veneration for the noble institutions of that great kingdom. Doubtless without such an exemplar as is to be found in the English constitution, the fabric of our government had not been raised; nor could any other than the children of parents long since free, have discriminated so dexterously between what is necessary and what is adventitious in the august model. That system of rule has been the work of ages; and time has, in a manner, sanctified its very defects. It stands, like some mighty tower, with its scaffolding around it, scarcely finished,—all mantled in ivy; and the wisest may dread to remove the least part of it, for fear the edifice should crumble. The circumstances of our legislators have been incomparably more happy; and they have raised a monument, by line and measure, which may protect our people in all coming generations. Let it stand their mausoleum!—pp. 8, 9.

It is characteristic of the American people, if we may be indulged in a remark or two here, that they are governed by a constitution, and not by executive authorities—by principles and not by men. The same cannot be said of any other nation that ever existed or now exists. While it is said of England with much justice, that “she has a great deal of law and very little government,” and of France, that “she has very little law and a great deal of government,” of the Federal Union it may be said that law and government are identified. The principles and binding force of the former are not so deficient in authority, as to need the extra-judicial exercise of the latter, because founded in correct views of the rights of man, and of the necessities of the social compact for the equal protection of “life, liberty and the pursuit of happiness.” And the objects of the latter, through all the measures of reason and justice, are fully accomplished without an act of violence or an

arbitrary appeal; and therefore the reverence, that we owe to it, is the inspiration of its own principles, and becomes a sanctified feeling, when the agents and ministers of the former, imbibe its spirit, and like the armed centinels of some sacred fane, feel that they have nothing to do, while the votary worships, but to protect its courts from intrusion—its shrine from profanation. We may labour through the prodigious libraries of ancient philosophy and modern politics, from Plato's republic to the first consulate of France, and not find the prototype of such a system as this:—we may travel back to the infancy of empires, and wander through the histories of all that have been called republics and kingdoms, and not find an example of this, *a government of principle*;—a nation, in the strictest sense of the term, governed, not by men, but by a class of theoretical and practical principles, embodied in a constitution, and forming the basis of law, and sovereignty, and rational freedom. The Representative part of the English constitution has doubtless afforded many principles in the ground work of our own, and we can vie with our author in his veneration of “that system of rule, which has been the work of ages;” while at the same time we believe, that our constitution is more strikingly original than he seems to suppose;—that its framers had to do more than “discriminate dexterously between what was necessary and what was adventitious in the august model.” They had to constitute what we have called a government of principle—a thing never before attempted, much less accomplished by men: and under the favour of the God of nations, they succeeded. By a simple declaration of rights, and an instrument of compact, unequalled in the annals of diplomacy, by which the local interests, and unequal power, and jealousies of a multitude of States were at once reduced to a level of equality, they constituted a government, which stands unrivalled in



excellence upon the deep foundations of civil and religious liberty, which remain unmoved by the pressure of calamity or the tides of political passion, they reared a lofty superstructure, which is seen afar off by the nations. So that now the influence of principle, as exemplified in our constitutional system, begins to be felt where men have for ages acknowledged the unbroken empire of civic despotism, and where the mitre and the crescent have bound with a chain of adamant, the consciences of millions. Now, when a nation escapes the thralldom of tyranny, or struggles into existence, our constitution is the model of its charter; and we believe, that the day is not far distant, when the progress of light and wisdom shall in every respect revolutionize the world, and the nations of the earth joyfully receive those principles of civil and religious freedom, in which we now singly and gloriously triumph.

Our appeal for the justness of these remarks, is to the palpable *effects* of our constitutional government, during the short period that it has been in force, upon the immediate descendants of those, whose political opinions and prejudices, were widely different. The first generation that grew up under the present system, manifested the same spirit of enlightened freedom, as if their fathers had not been the afflicted dependants of arbitrary power, and the same reverence for a government of principle, as if their institutions had come down to them from other times, and added to the strength and beauty, and sanctity of ages. Among the effects of the system; which we most sensibly feel, and for which we are called upon to be most thankful to God, are the topics treated by our authour. To these we gladly refer our readers, with the conviction that they will lead them to such reflections as these:—that the intrinsic and comparative excellencies of our constitutional government must be judged of by its influence upon the unenlightened, ra-

ther than the enlightened part of the community; and yet our brief history furnishes a conclusive example, that that people alone can be free and happy who attach a moral as well as civil sacredness to the constitution under which they live; who can use their elective liberty untouched, without a temptation to abuse it; who can cherish a spirit of submission to the laws, and promptly aid in their execution, instead of endeavouring to frustrate their enforcement; who can maintain the equal rights and disposition of property, and compete for wealth without infringing an aristocratic boundary; and who with no other restrictions upon the acquisition of wealth, save those imposed by equality of right and the laws of God, can give the widest scope to energy and enterprize.

To detain our readers with but one more remark on this section of the sermon, and let it apologize for detaining them so long;—we admire the mild, reflective, religious feeling, with which our author appears to contemplate this proud fabric of political wisdom—this “mausoleum,” as he finely terms it, of the great and good. He looks at it, and compels us to look at it, when perhaps we should be finding fault with some of his opinions respecting it, with a sympathy and satisfied feeling such as swelled the bosom of the pious Israelite, when he surveyed the beauty and glorious grandeur of Moriah's Temple, and felt that he had a sanctuary within.

Under the *second general head* of discourse, our author treats of the motives to thanksgiving that arise from “*our alliances in private life*,” or those circumstances which render our social condition eminently happy. Three principal ones are noticed; “the prevalence of health,—abundance of food and raiment,—and the general diffusion of the means of knowledge.” His treatment of these topics is brief, but pertinent. Though less imposing in print than many others, they are, and to the in-



habitants of this blessed and blessing land must ever be, full of speculative and practical interest. To the political economist, they furnish the elements of his best theory: while to those who are fond of the delights of a fireside, and a plentiful board, and a well stocked book case, they bring the remembrance of obligations we are prone to forget, and carry us back to those halcyon days, (may our children, and children's children, see them!) when our hopes and happiness, were bounded by the homestead, by the school house, and the neighbouring fields.

Respecting the means of knowledge, our authour says:

Happily, in this country there is such a general thirst for intellectual improvement, and such sources every where opened, that the humblest are not uninstructed in the elements, and the highest need not be deficient in the accomplishments of literature. Besides the common schools, which are matters of prime necessity, our native state is honoured by being the seat of a College, one of the most ancient in this hemisphere; which, though it has never received the patronage of the legislature in such measure as it has well merited, cannot cease to be regarded by us with the kindest feelings.—pp. 21, 22.

Here we must be permitted to enquire why it is, that several of our most respectable colleges have not received such patronage from the state legislatures, as they have merited? We understand, and are little satisfied with the half dozen answers, that are given to this question, especially by those who have not enjoyed, and cannot therefore appreciate the benefits of liberal education. Without agitating the question, we are constrained to say, and we do it in the full tone of republican feeling, that we are not afraid of any aristocratic tendencies in the endowment of literary institutions; and deeply regret, that for want of sufficient patronage, we must be compelled through another generation, to see the higher walks of learning occupied chiefly by strangers and foreigners. Though this fact may seem to detract somewhat from our boastings of liberality

and general intelligence, it is matter of no small consolation that highly respectable institutions *can* rise in this country, and owe their existence not to state patronage, or munificent legacies, but to a thirst for knowledge, that commands the yearly contributions of the plough and the counting room. It is gratifying, moreover, to perceive that our state legislatures are becoming more liberal and zealous in their patronage of literary institutions, and we cannot but approve and give the air of prophecy to the concluding sentiments of our author on this subject.

The world is indignant that the Turks should sit upon the ruins of Athens. The Romans, because they carried their literature with their conquests among barbarous nations, have removed some of the odium from their lust of power. It is by our intellectual greatness that we are to acquire a national character, and exercise a strong influence on the destinies of the world. Our station demands that we acquire this character, and exercise this influence, in order to vindicate our right to it. To attempt this great enterprise is the best augury of success: the eagle looks at the sun, and then fearlessly mounts, and floats in its meridian splendours.—p. 22.

The *third* and most important branch of this discourse relates to the causes of thanksgiving, which arise from "*our knowledge of immortal truth.*" "This," says our author, "opens the widest field for intellectual cultivation, and gives the most effective stimulus to the human faculties and offers the highest reward to the developement of powers, indefinitely expansive."

Before entering upon this branch of the subject, our author introduces some remarks upon the proclamation of the Governour of the State of New-Jersey, appointing the day of public thanksgiving and prayer; and expresses his high "approbation of the open, forcible expressions of belief in our divine religion, which the proclamation contains." As it is in some respects a singular document, at least west of the Hudson, and as we wish to make some remarks respecting the conduct of most of our chief



magistrates on like occasions, we quote it entire from the appendix to the sermon.

Whereas it is our solemn duty to acknowledge Almighty God in all the dispensations of his providence, and to unite in publicly expressing our most fervent gratitude to him for the many blessings we derive from his infinite goodness and favour; and especially for divine revelation, and the atonement made for sinners by the death of his Son, our Saviour and Judge,—I do therefore appoint Thursday, the 13th day of December next, to be observed, throughout this state as a day of public thanksgiving and prayer; and do hereby recommend to my fellow-citizens to assemble on that day, at their respective places of public worship, to unite in offering the homage of fervent and grateful hearts to the great Creator and Preserver of the universe, for his continued favours to our state and nation; and in particular for the great blessings of peace, internal tranquillity and general abundance,—for the prevailing influence of the pure precepts of the Gospel, and the assurance afforded to all of a happy and immortal existence, through faith, penitence, and obedience: and, at the same time, to supplicate his divine protection and guidance in behalf of the President of these United States, and all in authority; to implore his blessing upon our civil and religious privileges; and most earnestly to beseech him, that the true interests of our highly favoured country may, to the latest posterity, be cherished, sustained, and preserved by the piety, virtue, and patriotism of the people.

In witness whereof, I have hereunto subscribed my name, at the city of Trenton, this twenty-first day of November, in the year of our Lord 1821.

ISAAC H. WILLIAMSON.

With an indignation that is justified by the best christian feelings, Mr. B. thus expresses himself, respecting the usual style of such proclamations.

Forever perish that paltry prudence, that calculating foresight, which would restrain political men from risking the avowal of their religious sentiments! This covert disloyalty to the Highest King and only Saviour is near akin to positive infidelity. We would be far from desiring to intermingle politics and religion: the fine gold would indeed lose its lustre in this base alloy; but it is certainly no subject of eulogy in a Christian community, that a day of thanksgiving should be appointed for all lesser mercies without an expression of devoted acknowledgment for Christ's salvation.

We are far from wishing to force any man by political expedients to change his religious belief; we would give toleration to Jew and Mahomedan: but what height of unreasonableness would it be in them to seek to silence us upon this mighty theme? The Christians at Constantinople do not expect that the crescent shall not flame in the sun upon the highest turret of Santa Sophia; and it would comport little with the august majesty of Christ's kingdom not publicly to acknowledge, that it is set up amongst us. Yet sometimes even a Christian allusion is as carefully avoided, as if our laws framed from the time of Alfred upon the supposition that we are a Christian people, would immediately judge our chief magistrate weak or disloyal.—pp. 23, 24.

These sentiments are perfectly just, and it is surprising, that christian magistrates do not appear more frequently to feel their force. Unless they would have it distinctly understood, that they are deists and enemies to christianity, we see not how they can consistently call this great christian community to worship by a solemn religious document that, to say nothing of an open and sincere acknowledgment of the christian religion, contains not even an allusion to its existence. There are indeed, and we are happy to state it, honourable exceptions to the remark; but generally speaking, the religious character, if we may say so, of such state papers is that of *Deism*. Now upon any other supposition than that the individuals, who *ex officio* issue proclamations, are in fact deists: a supposition upon the truth or falsehood of which we are not disposed to pronounce; we are at a loss to comprehend the reason, why they avoid an acknowledgment of Christianity.

Look for a moment at the state of the case. We are a christian nation,—our institutions all bear a christian character,—our laws have been framed, as Mr. B. says, from the time of Alfred, upon the supposition that we are a christian people,—our Congress, legislatures, conventions, ships of war and military establishments all retain in their service christian ministers,—not a witness can be admitted in a court of justice, or a bale of goods entered at a Cus-



tom House, nor the rights of life, liberty and property maintained in a legal process, except by oath or affirmation upon the christian's bible; and yet our chief magistrates, in their proclamations for *religious worship*, decline to acknowledge that we are a christian people, or that christianity is to be numbered among our national blessings. Further, all the places of public worship, with the exception of three or four Jewish Synagogues, in which the good people of this land are recommended to assemble for thanksgiving and prayer, are christian churches, the individuals officiating are christian ministers,—the exercises and ceremonies observed, are those of christian worship,—and thanksgivings are for christian privileges,—and the prayers are for God's blessing through Jesus Christ our LORD;—and yet the sanction under which these assemblies meet and worship,—the voice of the magistrate, calling this great christian people to their temples, is, *for aught that appears in its tone and sentiment*, the voice of a deist.

We are willing to believe, that our magistrates esteem christianity the first of our national blessings, we know that they are left at option whether to appoint days of religious observance at all, and what language to use. If they are what to the eye of a foreigner these proclamations would shew them to be, infidels, it is really a peice of solemn mockery; or at least infidels should only observe them. But if they are christians or supporters of christianity, why not convene us under an appropriate sanction? Our author has hinted at some motives, which may and perhaps do, influence political men on these occasions. They are sufficiently base, and should lead men of devout minds to mingle with the other duties of such days "humiliation and fasting" for the irreligion and hypocrisy of their rulers. Aside from the one already suggested, the only reason that can be thought valid must be in

the spirit of our constitution relative to religion in all its forms.

Two or three remarks may shew what the conduct of our governours on these occasions has to do with the spirit of the constitution. In the first place, we may observe, that the constitution of the Union, and of many of the states does not even acknowledge the being and providence of God; because, peradventure, the sensitive consciences of certain atheists might have been wounded by such an acknowledgment. Much less do they contemplate as the duty or privilege of magistrates, the appointment of days of thanksgiving or fasting; so that if any thing can be argued from a constitution, it must be that it is *unconstitutional* for magistrates in their official capacity to acknowledge the existence of a God, or recognize him by such appointments. At least it may be argued, that they are at liberty to recognize him at such time and in such way as they please. We are glad to observe that in the new modelled constitution of the State of New-York, there is a distinct recognition of "the grace and beneficence of God." But this, except by a feeble implication, signifies no more than that we are a nation of deists; that we either reject christianity entirely, or do not rank it among our greatest blessings.

Another obvious remark is, that in the spirit of our constitution the sentiment of the majority in this as well as in other matters should prevail. Now the multitude, to which these proclamations are addressed are really or nominally christians. Why then not address them as such? and that for two plain reasons:—None are compelled to observe these days who are unwilling to call themselves christians, or who (as the Governour of the State of New-York provides in his last proclamation which is really a deistical tract,) who "are restrained by *scruples of conscience*." None are expected to observe them who would object to be addressed as christians; for it is notorious, that Deists, and all



who disrespect christianity, pay no attention to seasons of thanksgiving and prayer. With them, they are, in the school-boy sense of the word, mere "holidays," and are generally devoted to amusements and indulgence, as far removed as possible from religious feeling and duty. If then the spirit of the constitution do not bind our magistrates to respect the opinion of the majority, the least that can be said is, that they are left at their option.

But says an objector, would you have our governours, admitting that they may act at discretion, like the former governours of Connecticut, give us a body of divinity in their proclamations? or if you please, like the present governour of the state of New-Jersey, shew us that he is a Calvinist or Arminian in his creed? We answer, no, if you please; because we are a christian people, we would have them acknowledge christianity in the simplest and most general terms possible, without regard to sectarian distinction; and with the delicacy of Gov. Clinton, they may if they please by a charitable clause, save the consciences of deists, and the children of Abraham. But there is another, and a yankee answer to this question. Would you have them go into the opposite extreme, and like some of our governours, give us proclamations that bear nothing but deism—yes, blank deism on the face of them, for fear your consciences should be oppressed with the "body of divinity" contained in these simple words, "through Jesus Christ our Lord?" The pious mind cannot but be shocked at such an alternative. The truth is, our magistrates are perfectly at their option in this business; and the people have a right to regard their proclamations as indicating their views of the importance of that religion, to which this nation owes its being, and to which it must forever owe its greatness and glory.

As we have not done it before, we cannot avoid this occasion of speaking of a circumstance, which has often

wounded the hearts of the pious, when reflecting upon the extraordinary history of this country; it is this, that the being and providence of God is not recognized in that very instrument, which is the character of all our civil and religious privileges.—Pagans, Mahometans, Jews, and even deists, with any devoutness, would be startled, one would think, at an omission so unprecedented; and be ready to deprecate the wrath of that inscrutable providence, which governs the nations. Let none accuse us of bigotry, when we express our fears, lest the framers of that instrument had within a year forgotten the 20th July, 1775, when the myriads of this nation, suffering to the last degree, and on the verge of despair, bowed themselves in fasting and prayer before the God of heaven, and were answered in peace. Neither let us be accused of superstition, when we say, that such an omission, whether designed or accidental, looks down with fearful aspect upon the destinies of this country. It speaks from the Congress chamber, and its implied language is, "there is no God;" and should we, in the course of revolutions, be swept away in the ruin of the nations that forget God, it will be enough to silence complaint, and seal our woe, for the destroying angel to point us to the record of that instrument in the chancery of heaven.

After presenting a succinct view of the revelation of Jesus Christ, comprising a general outline of the constitution of grace, our author proceeds to specify some causes of gratitude, arising from our knowledge of immortal truth, and referring chiefly to external order of the church. Three of these causes are specified;—that "the state does not interpose its edicts between our consciences and God;" that we "have established in our church, the pure system of Presbyterian discipline and government;" and that "we hold the true christian doctrine unimpaired."

Our remarks have already extended to such length, that we shall only sug-



gest one or two more points in this sermon of considerable interest, accompanying them with the passages to which they refer.

Under the first particular, that "the state does not interpose its edicts between our consciences and God," Mr. B. dwells upon a circumstance, which is not frequently noticed, but which holds the highest place among our religious privileges, viz;—that there is no provision in the commonwealth for the maintenance of an ecclesiastical establishment. Those of us, who have never been subjected to the evils of other systems, or who have never had the advantage, as our author has had, of being eye witnesses of "the dangerous effect of state protection to a religious order," can hardly estimate our privilege in this respect, where according to the original design of the christian institution, "he who visits the altar voluntarily supports him who ministers." We are presented with an interesting view of the state of things in France, in Holland, in Scotland, and England, where the support of the ministers of the gospel is made dependant upon the authority of the government; and is of course viewed by "the lowest peasant as well as by the philosophical politician, as a part of the state machinery, useful perhaps in the regulation of the lower duties of morality, but deriving more authority from an earthly, than a heavenly sovereign." And we cannot but think with our author, that this is one of the leading causes of the prevalence of Infidelity in Europe.

If it were necessary to adduce the evidence of my recent personal inspection, to the obvious reasonableness of the statement, I might go on to show how this bolstering up church authority by civil law fosters general irreligion, and is at the root of the numberless and just complaints that they who set about the reform of the state, are infidel or atheistical in their principles. Men will not discriminate accurately between the good and evil; what is protected by a corrupt political government is supposed, for that very reason, to be only political and corrupt; and hence we see with regret, that those who are sound

and well informed in state affairs, are ready to pull down christianity with the stalls of prebendaries and the episcopal throne. It is the alliance of church and state, which has cherished the Infidel spirit all over Europe—in the Radicals of England—the Republicans of France—the Carbonari of Italy.

Yet in the midst of our congratulations on this subject, we must not forget that we are carrying on a great experiment in the face of the world, and that the eyes of Christendom are upon us. Many beyond the ocean, who love our country, and are bound to us by a common veneration for our religious principles, derived from the same source, I think, without reason, fear the result of this experiment. They interpret differently the duty of a christian magistrate in reference to a christian commonwealth; and it becomes us to add the evidence of fact to the evidence of reason, and prove by the result, that christians need no other motive than that derived from the intrinsic vitality of their doctrine, I should say, from the divinity that is in it, to sustain the fabric of their ecclesiastical government.—pp. 31, 32.

Of the second particular, that we "have established in our church, the pure system of Presbyterian discipline and government," we shall say nothing, as we do not choose at present to enter upon the subject.

The third particular, that "we hold the true christian doctrine unimpaired," leads to reflection upon several topics, which are well considered and presented in a strong light. We approve of the open and decided testimony of our author against the Socinian, or as its abettors would call it, the Unitarian system; since it manifests as much of christian feeling as of firmness. It is to be regretted, that the defenders of the truth should for a moment forget such obvious facts and principles as these; that zeal for orthodoxy should never go so far as even in appearance to extinguish benevolence to men, however erring, or justify the language of invective:—that in these days of religious light and freedom, anathema will not pass as currently for argument, as it did in the days of Huss, and Luther; and that the enemies of the truth have by this discovery supplied their armory with its deadliest weapon. To resort to such



means of defence, either from the pulpit or the press, is always to weaken if not to betray the cause of orthodoxy and vital religion. But we have already expressed our sentiments of this heresy; and though it is very like chasing a serpent on the rock, we shall feel bound, when called upon, to follow it, without fear of being injured in the pursuit. With Socinianism and its kindred tenets, our views can have no compromise: though we may reason, persuade, and pray for its advocates, we cannot acknowledge them as brethren: though they call themselves christians, we are bound in conscience to think that they are not, but belong to another synagogue.

Then follows an abstract of doctrines fundamental to the christian scheme, which is accordant with our own views of truth: and we are pleased with the author's animating survey of the influence of those doctrines, when accompanied by the Holy Spirit, not only in the ordinary services of God's house, but in the production of extensive and powerful revivals of religion, and in the multiplication of Bible and Missionary Societies.

The discourse closes with an appropriate appeal respecting the use of our high civil religious blessings. We cannot dispense with the concluding paragraphs.

How sad must have been the condition of our fathers when about to desert the land of their nativity—to behold before them only the green ocean; and as they cast a parting look upon the verdant fields and well known pasturages, and the various marks of comfort and civilization, to think of all the unmingled dangers of trackless forests and savage beasts, and men more savage. But what is all this, when compared with our actual condition, as travellers in the world, soon to float on the ocean of eternity—soon to be borne beyond the ken of human observation—and into a land whence no friend has returned to describe its opening prospects.

I correct myself; for, if we are Christians, Christ, our best friend, has returned from the gates of death, with its keys in his hand, and he will save us. The traces

of his path into the immutable world are most luminous and cheering. Though at a distance they may appear, like the milky way in the heavens, faint in comparison with the broad day-light of life; yet, when our souls take a flight more rapid than ever rays were shot from the distant stars, we shall find them as the astronomer finds these, glimmering now only because they are so high, but really suns in a mighty firmament, which are yet but the outermost glories of the New-Jerusalem, the everlasting dwelling-place of God's redeemed.

Let us all, then, ever remember that we are soon to migrate into another country. We stand upon the borders of an ocean wider than the Atlantic, and soon must launch away. Whither? To land on the other shore with greetings or with tears? To advance upon the heavenly coast as freemen or slaves? To have angels or devils for our companions? To enter and serve God, day and night, in his temple, or be driven away by divine justice into outer darkness? These questions ought now to be answered—for ye are yet prisoners of hope; and now is the day of salvation."—pp. 40—42.



*Sermons by the late Rev. Joseph Lathrop, D. D. Pastor of the first church in West-Springfield, Mass. New series. With a Memoir of the Author's life, written by himself.*—Springfield, 1821, 8vo.

IN our Number for March, we endeavoured to put our readers in possession of the most important facts relative to the life and character of this interesting man, as collected from the Memoir, written by himself. It is our present object to give an analysis of the Sermons, which occupy the greater part of the Volume.

The *first* is from Prov. xvi. 4: "The Lord hath made all things for himself; yea, even the wicked for the day of evil."

After some pertinent observations concerning the supreme or ultimate end of God's works, the author considers the text to contain the following sentiment: "That the Lord hath disposed and adjusted every thing to itself; or to the end for which it was designed."



From the adaptation of one thing to another throughout the whole system of nature, he concludes with certainty that there is a God; and after settling the controversy with the atheist proceeds from the same premises, to a conclusion in favour of the divinity of the scriptural revelation. He shews that the gospel is exactly adapted to our necessities, as accountable and fallen beings; that it contemplates man in his true character, and makes all the provision for him which he needs; that no human sagacity or angelic wisdom could have devised such a system; and then concludes that we have the same reason to believe that it was framed in heaven, as that the worlds were framed by the wisdom and power of God.

Of the second part of the text he gives the following explanation:

Solomon having asserted a general truth which is obvious to every considerate man, that God has fitted and disposed every thing to its proper end, adds as a natural conclusion, 'that the wicked are doomed to the day of evil.' He does not say that God has made them wicked, or that he has made them for the day of evil. The word *made* is not repeated in this part of the sentence, nor is it here to be understood. But the whole in its connection naturally conveys this sentiment. "God hath made every thing to its proper end, and therefore the wicked are for the day of evil." It is agreeable to the constitution of God's government, which is uniform and consistent that wicked men should suffer evil. As there is a natural connection between sin and misery, a life devoted to sin till its end, must terminate in misery.—p. 8.

The arrangement of this sermon is less systematic, or rather the plan is more concealed than of almost any other in the volume. It however contains a specimen of luminous and conclusive reasoning, and presents a common argument for the truth of our religion, with great force and advantage.

In the *second* and *third* sermons, entitled, "the madness and fate of impenitent sinners," (Eccl. xviii. 3.) he considers the *character* given of the sinner, and the *end* which he makes.

Under the first article he remarks, that the madness of the sinner is not of a natural, but moral kind—not the want, but the perversion of reason—not a disorder in the head, but in the heart. The sinner acts as contrary to wisdom, as if he had none. He pays no just regard to his true interest—seeks his own destruction—is an enemy to his best friends—deceives and imposes on himself—is inconsistent in his views and actions—and is blind to his own condition.—In these respects he symbolizes with a madman. But in other respects, there is a wide difference. One is unsound in his intellect, the other is perverse in his will—the one cannot act rationally, the other will not.—The latter therefore is involved in guilt of which the former is not capable.

These several thoughts are followed out with great skill and ingenuity. The masterly talent at tracing an analogy, which Doctor L. possessed, has rarely discovered itself to greater advantage than in the first of these sermons. The second in which he considers the end to which this moral madness leads, discovers less of the peculiar character of the author's mind, but is well fitted to convey a strong and solemn impression.

The *fifth* is a communion sermon on John xii. 23, in which Dr. L. considers some of the times when, and events by which, Jesus Christ is eminently glorified. There are in this sermon some of the finest strains of eloquence to be found in the volume. It seems to have been written in the author's happiest moments, and is marked by a degree of pathos and sublimity which we have not often found. We extract a single passage almost at random, under the article that Christ was glorified on the cross.

The virtues of his life here shone with new and distinguished brightness. Here he displayed his meekness in sustaining without resentment, the insults of his enemies—his patience in bearing without complaint, the pains of crucifixion—his forgiveness of injuries in soliciting the



pardon of his infatuated foes—his benevolence to mankind in submitting to death for their redemption—his constancy and fortitude in finishing the work he had undertaken—his faith in God in commending himself to his care—his perfect resignation in praying, 'not my will, but thine be done.'

Though he was crucified through weakness, yet in this apparent weakness he manifested a divine power dwelling in him. There was a majesty in his presence which confounded the soldiers who came to seize him. There was a penetration in his eye which discerned and detected the perfidy of the dissembling wretch who betrayed him with a kiss. There was a virtue in his touch which instantly healed the wounded ear of Malchus. There was a tenderness and an energy in his look, which wrought conviction and repentance in Peter who had denied him with an oath. There was grace at his disposal, which ensured salvation to a suffering malefactor. Though he was nailed to the cross, he was mighty to save.

Heaven gave open testimony in his favour. While he hung in anguish on the tree, the sun withdrew its light, and the sky was overspread with darkness. When he gave up the ghost, the earth trembled, the rocks burst asunder, the graves opened their doors, the vail of the temple was rent from top to bottom.—p. 48.

The *sixth* sermon is founded on Psalm cxix. 116: "Let me not be ashamed of my hope." Its design is to show, first, the necessity of a deep concern, lest we be ashamed of our hope; and secondly, the way in which we may obtain a hope that will not make us ashamed.

Under the first head, he mentions the following reasons to justify a deep concern lest we be ashamed of our hope: the vast importance of the object—the deceitfulness of the heart—the fact that some have actually entertained a false hope to their own confusion—that a false confidence in this world will aggravate the misery of the next—that it obstructs the influence of the gospel, and thus hinders men's salvation—and that there will be no opportunity after death to cancel the errors, and revoke the mischiefs of a false hope.

Under the last of these subdivisions are the following forcible and solemn remarks:

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Can we live regardless of the nature and permanence of our hope, when the term of our probation is so short and uncertain, and the issue of it so vastly important. 'Walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil.' Our passage is critical—a fall tremendous. Let us tread with caution. Alas, where are we. Whither are we going? What is before us? We are like men walking on a plank, laid across a gulph ten thousand fathoms deep, the sight of which would almost turn the brain, and the possibility of a fall would make the frame to tremble. What delirium has seized us that we tread so heedlessly in so perilous a passage?—p. 62.

The second head of the discourse teaches us how a good hope may be obtained. It is by gaining a thorough knowledge of the gospel—by heartily subjecting ourselves to the government of the gospel—by living in the exercise of these graces, and in the practice of those duties which the gospel requires—by aiming at religious improvements—by frequent and intimate converse with ourselves—and by fervent prayer to God. The whole sermon, as will be seen from the analysis which we have given of it, abounds with observations of high, practical excellence, and is admirably fitted to aid the christian in the business of self-communion.

The *seventh* sermon is entitled '*the new heart a divine work.*' The text is, Ezekiel xxxvi. 26: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. We have in this sermon, an able and practical view of the doctrine of regeneration. The author considers first, the nature—secondly, the importance, and thirdly, the attainableness of this change.

On the first article, he remarks that this new heart implies new views and apprehensions of divine things—that though there is no addition to the intellectual faculty, yet this faculty is employed in a new manner—that there is a peculiar sensibility of conscience—a new choice and intention—that the affections operate in a new manner, and with regard to new ob



jects—and that he who is renewed in the spirit of his mind, walks in newness of life.

The *eighth* sermon is entitled '*sinners contradicting their own prayers.*' It is founded on Jeremiah xxxvii. 3, and is replete with the most important observations on human conduct. In illustrating the various kinds of inconsistency practised by sinners, he has the following just and forcible remarks :

Most people, if they are dangerously sick, choose to have a visit from their minister. When he comes, they request him to pray with them. They expect that he will pray for the restoration of their health, for the pardon of their sins, for the grace of the Divine Spirit to sanctify their souls, for the consolation of their anxious friends, and for such mercies as are adapted to the state of the family ; and on this occasion they will require the attendance of the household. If they are in a capacity for conversation, they will desire his advice. When he retires, they will ask him to continue his prayers and repeat his visits. If he should not visit them at their request, and perhaps, without their request, or should decline to pray with them and the family when he came, they would think he much neglected his duty, and was too unfeeling to the distresses of his flock. If their disorder should appear very threatening, they would ask the prayers of the *assembly* on the Lord's day, in hopes that the prayers of *many* will prevail.

But perhaps among those who desire prayers on such occasions, there are some who have rarely prayed in their families or in their closets, and who if they should recover, will neglect prayer in future as they have done before. Now I would ask such persons, what benefit they expect from other people's prayers when they offer none of their own. By asking prayers you profess to think them important. If you think them important, why do you not offer some for yourselves ? It is as much your duty to pray as it is the duty of others. You are as much bound to pray for yourselves as your neighbours can be to pray for you. If you would censure a minister, a professor, or a church, who should decline to perform this charitable office, why do you not condemn yourselves for neglecting a personal duty ? Or do you imagine that prayer is necessary only when you are sick ? If it be necessary then, why not at other times ? Is this the only case in which you are dependent on God, or in which God will hear you ? You are dependent at all times, and therefore, you ought to 'pray

always with all prayer and supplications in the spirit, and watch thereunto with all perseverance.'

Again : If there should be a death in a family,—if a child should be removed from its parents, or a parent from his children,—if a man should lose his wife, or a woman her husband, there would probably be on the next Sabbath, a general attendance of the surviving members of the family, and prayers would be requested for them all ; that the affliction might be made subservient to their spiritual good. But perhaps you will rarely see them in the sanctuary again till another family affliction calls them there. Why are not such persons as inconsistent with themselves, as was the king of Judah, who asked the prophet's prayers, but would not hear his words ?

If I knew there were any such now present I would take the liberty thus to argue with them.

If it is the duty of the church to pray for you in affliction, why is it not your duty to pray for others in a similar case ? Your neighbours are liable to afflictions as well as you. But if you seldom come to God's house, you will seldom have an opportunity to join in the prayers of the church for your afflicted neighbours. Do you think that *you* are the only persons who should be remembered in the day of adversity ? If all should neglect the worship of God as you do, where would be the assembly who could pray for you, or for any body else ? By asking prayers you signify that public prayers are important : by neglecting stated worship you signify that they are of no importance.

When we pray for the afflicted, what do you expect will be the substance of our prayers ? You expect we shall pray *that their afflictions may be sanctified*. This is the common phrase. And what is it for an affliction to be sanctified ? It is then sanctified to them, when it is the means of sanctifying them, and making their hearts better. But will your afflictions sanctify you, or make you better, while you live in the careless neglect of a plain institution of God ?—an institution which was designed to be the means of religious instruction and improvement ? And what consistency is there in you more than in the nobles of Judah, when they sent to desire the prayers of the prophet.—pp. 80,—82.

Nothing can be more just or forcible than these observations. We have no doubt that the experience of every minister of the gospel witnesses to the truth of them, and we only regret that our limits do not allow us to follow the author in his ingenious and striking illustrations of the per-



verseness and inconsistency of human nature.

The *ninth* sermon contains an able and judicious statement of the doctrine of justification. The views of the author on this subject are highly evangelical; and while he strenuously advocates the idea that the righteousness of Christ received by faith is the only foundation of a sinner's hope, he insists upon holiness of life as the only substantial evidence that we are interested in the Divine favour.

The *eleventh* sermon is founded on Isaiah lii. 3. Thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. The first proposition is that '*Sinners have sold themselves for nought.*' These he illustrated by observing,

1st. That it is a *voluntary* slavery. "Ye have sold yourselves." Slavery he remarks, in other cases, proceeds from necessity and is therefore to be pitied. This moral slavery proceeds from choice, and is therefore to be condemned. It is criminal in its nature, and aggravated in its circumstances. Nothing can be pleaded in its excuse.

2. In the servants of sin, there is a *complete* slavery. They who sell *themselves* have nothing left which they can call their own. This servitude extends to all their powers—their reason is enslaved. Their understanding is darkened through the ignorance that is in them, because of the blindness of their hearts. They have the faculty of Reason but the exercise of it is perverted. They study to excuse sin—to explain away the obligations of virtue—to destroy the efficacy of Divine threatenings—and to quell their fears of future punishment."

3. They have sold themselves for nought—and for that which is worse than nought—for death and misery. Death is the wages of sin—the wages in which he pays off his servants at last. This completes their bondage. They are criminals, condemned to suffer the demerits of a corrupt heart, and a sinful life. How awful is their condition. They are slaves while they live and miserable when they die.

As they have sold themselves for nought, they have no means in their hands by which they can redeem themselves. They deserve the threatened punishment, and there is nothing which they can do and there is no price which they can pay to

conceal this desert. They have sold themselves—their slavery is voluntary—it is what they have chosen, and there is no opposite choice; no love of spiritual liberty which will prompt any effectual exertions to deliver themselves from their bondage. Hence they are said to be dead in trespasses and sins. If ever they are quickened and made alive to the love of holiness, it must be by a divine influence, and not by any natural principle of holiness in themselves. If they are saved, it must be by grace from above—not of their own works. The power of sin consists in a prevailing love and predominant inclination to moral evil. Where there is a predominant inclination, there cannot, at the same time, be a prevailing inclination to oppose it. An opposite prevailing disposition must be from divine excitement, not from the corrupt heart itself. A sinner, left wholly to himself, will continue in sin. He will wax worse and worse. He will add sin to sin, &c.—pp. 110, 111, 112.

The second general proposition is, that *sinners are redeemed without money.*

This redemption, he remarks, is twofold—from the *power and pollution*, and from the *guilt and condemnation* of sin. The first is effected in that change which is called *renovation, reformation, repentance and conversion*. This change consists in a new temper and disposition of mind, which is the reverse of the former slavery to sin; and is effected in the soul by the word and Spirit of God, both which are procured for us by the redemption of Christ.

The other part of redemption, from the guilt and condemnation of sin, also comes without any desert of our own. As transgressors of God's law, we are under a sentence of condemnation. And the sentence is just. Christ hath redeemed us from the curse of the law, being made a curse for us. He gave himself for us, an offering and a sacrifice to God, that God might, consistently with the ends of his government, pardon our sins, and receive us to his favour.

These two parts of redemption perfectly coincide. The remission of guilt, without renovation of heart, will be no real benefit, because if the power of sin remained in full operation, guilt and condemnation would immediately return. The pardon is necessarily suspended on our repentance of sin, and deliverance from its power; for otherwise pardon would cease to be pardon. It would still leave us obnoxious to eternal misery—pp. 113, 114, 115.

The author, in this discourse, has given us a faithful and luminous view of the leading truths of the gospel.



The gospel, as he has here exhibited it, is indeed of immense importance : it provides for necessities which nothing else could reach ;—it regards us as by nature buried amidst the ruins of the fall and makes provision to deliver us from the condemnation and pollution of sin, and to adopt us into the family of God. We cannot but remark how very different a thing the gospel system is as here explained by this venerable divine, from that scheme of religion which has been baptized with the sacred name of Christianity, which neither recognizes the ruined condition of man, nor the necessity or efficacy of the atonement of Christ. We are by no means, disposed to widen the breach, already too wide, between different denominations who hold the grand essentials of the Christian faith, or to make any slight differences of opinion the ground of withholding christian charity ; but surely, if Doctor L. has given us a correct account of the gospel in this sermon, if what he has said of the slavery and redemption of sinners, is not to be regarded as among the impure additions to christianity, then that system of faith which does not recognize the doctrines which he has here advanced, cannot reasonably claim a milder appellation than ‘another gospel.’ Nothing is more certain than that, if these views of Christianity are true, they are of fundamental importance : if Doctor L. has conceived correctly of the natural condition of men, and of the scheme of redemption revealed in the gospel, it is clear that these general views must enter essentially into our claim to christian character. We may on many accounts respect and love those who differ from us on these fundamental points, but we cannot with any consistency, extend to them the hand of *christian* fellowship.

The two following sermons, the *twelfth* and *thirteenth*, founded on the story of Gallio shewing the danger of bigotry, pride, and carelessness, discover great ingenuity, and the latter, especially, contains a sol-

emn and powerful appeal to those who are living in the neglect of religion.

The *fourteenth* and *fifteenth*, are on ‘the fate of Lot’s wife—a warning to sinners.’ They are, like those which immediately precede, addressed directly to the conscience, and contain a clear and vivid exhibition of the most solemn truths. We regret that our limits do not allow us to make even a short extract from discourses, every part of which, might well deserve the attention of our readers.

The *seventeenth* and *eighteenth* sermons on the subject of ‘conscience,’ are founded on Heb. xiii. 18. ‘We trust we have a good conscience, in all things willing to live honestly.’ The general plan of the discourse, is to show what conscience is—the properties of a good conscience—how far an error of conscience may excuse a wrong conduct—the causes and springs of an erroneous conscience—the rules necessary to be observed that we may preserve a good conscience—and the importance of such a conscience in all things. Each of these several topics, he discusses at considerable length, and discovers much of the acute moral philosopher, as well as the profound theologian.

The *twentieth* sermon is on Job xv. 21. ‘A dreadful sound is in his ears.’ He considers, first, what this sound is ; secondly, how the wicked man usually treats it ; and thirdly, what is the use which he ought to make of it. Under the first article, he remarks that this dreadful sound in the ears of the wicked man, is the sound of worldly adversity—the sound of the divine law—the sound of death—the sound of judgment—the sound of hell. We can only extract a short paragraph under the last of these subdivisions :

If God is a moral governour, he has a right to punish sinners. That he will punish those who die impenitent in their sins, he has expressly declared in his word. This punishment is described in terms of



awful import. But awful as it is, none have any cause to be afraid, but the wicked and impenitent. All but such will be delivered from the wrath to come. But for such there is no deliverance—the smoke of their torment will rise forever and ever. A remembrance of their sins,—a consciousness of guilt—corrupt and turbulent passions—the company of malignant spirits like themselves—the anger of a dishonoured and offended God, and despair of a mitigation or termination of their woful condition, will all conspire to accumulate their misery. How dreadful the sound! Let the wicked awakened by it, flee from the wrath to come.”—pp. 205, 206.

Under the second head, he shews with great ingenuity, that some men regard this as an *empty* sound—and mere imaginary noise, without any real or substantial cause: that though death is an event, the reality of which no man will pretend to question, yet many attempt to extract or blunt its sting, by denying the truth of those things which render it terrible; such as the perfection of the law, the certainty of the judgment, and the punishment of the world to come: that many who will not deny absolutely these truths, still choose to consider them as doubtful, and thus resist their practical influence; and finally, that many who hear the sound flatter themselves that they are not concerned in it. It may respect others but not them; as it relates to times afar off, so that they may hereafter prevent the evil threatened.

The use which the wicked man ought to make of this sound when it enters his ears, is considered the third head. He should regard it as a voice of warning, and be led by it to turn his ears to the pleasant and delightful sounds which he may hear in the gospel.

It is quite too little to say of this sermon, that it is composed with great ingenuity: it exhibits some of the most alarming truths of our religion with great force and pungency, and is certainly well fitted to find its way to the conscience of an impenitent sinner. It was not the practice of this authour to dwell very frequently upon the more terrific features of our reli-

gion; but the present discourse, as well as several others in this volume, shew that he sometimes did it with uncommon solemnity and effect. We hardly know where a more impressive exhibition of the awful condition of the sinner is to be found than in the sermon before us.

The twenty-first sermon is founded on an incident in the life of Peter, recorded in John xxi. 7, 8; and the twenty-second and twenty-third, are on the general character of Judas. They are all strongly marked by the peculiar features of the authour's mind, and are full of entertaining and instructive observations.

The twenty-sixth sermon is entitled '*The security of God's people.*' The text is Psalm xci. 1. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. We were much pleased with his ingenuity in shewing under the first head, what is intended by dwelling in the secret place of the Most High.

The words teach us that God has provided a place of safety to which we may resort—that it is a *secret* place which many disregard or overlook—that it is the place of the *Most High*, and to find it we must direct our eyes above this world—and that we must *dwell* there—not merely cast an eye or make a visit to it, but take up our abode. The expression imports nearness to God, and constant communion with him.—p. 265.

The whole sermon is altogether practical, and admirably fitted to call into exercise the best affections of the christian.

The *last* sermon in the volume, is '*on the danger of offending Christ's little ones.*' The text is in Math. xviii. 10. 'Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.'

The latter part of this sermon we think peculiarly eloquent; we cannot resist the wish to extract a paragraph or two in which he speaks of the benevolent offices of angels.

Christ says, 'in heaven their angels do



always behold the face of my Father.' But if they are always in heaven, how do they watch over and minister to Christ's little ones here on earth? Can they be in heaven and on earth at the same time? But can we say, where heaven is? Need we suppose that it is only in some distant part of the universe? If the happiness of angels and saints consists in the view and contemplation of God's glory—in the sense and enjoyment of his favour—in attending his worship and doing his will—may not heaven be in one place as well as another? God's presence fills the universe. It is confined to no part of the creation—to no part of boundless space. Wherever he is pleased to manifest his glory and favour to his rational creatures, there he makes a heaven to them. The angels then may be said to behold the face of God in heaven, even while they are ministers to saints on earth. It is heaven to them to do his will, and serve the interests of his kingdom. It is heaven to them to exercise their benevolence in promoting the happiness of the meanest and humblest believers here below. Did the heavenly host lose any part of their happiness, when they visited the shepherds in the field, and sang glory to God in the highest, peace on earth and good will to men? Or when they sang together and shouted for joy at the first creation of the world? Is it not from the contemplation of God's works of power, wisdom and grace, that their knowledge is improved, their devotion kindled, and their joy raised to the highest elevation? Angels are indeed said to come from heaven, when they execute particular commissions in this world, and return to heaven when they have finished their services. So also God himself is said to come down, and return again to his place. But such phrases, as they respect God are only figurative, and used in accommodation to human language and conception. As they respect angels, they are used, not to express a real change of place, but rather the accomplishment of their errand. When the angels are said to come to the shepherds, and to go away from them into heaven, their appearance and disappearance are all that is intended. They might be near them before, and near them still; but now their errand was executed, their song was finished, and the visible glory withdrawn.

How grand and solemn is the thought that we dwell in the midst of Spirits—that we are daily surrounded with angels—that we continually mingle with those wonderful beings, though they are invisible to us! While we dwell in clay, our sight is too dim to perceive the company which we are in. Should the curtain be withdrawn, and our eyes enlightened, how should we be surprised to find where we are, and whom we are among.

But we forbear making any further extracts from these sermons, and earnestly recommend to our readers to avail themselves of the first opportunity to peruse this volume for themselves. We have no hesitation to pronounce it a gift for which the Christian public have much reason to be grateful. The subjects are judiciously chosen, and are such as a christian minister, deeply concerned for the salvation of his flock, would naturally discuss in their hearing. We discover in them nothing of the controversial spirit, which marks too many of the discourses of the present day, but a plain and manly exhibition of the truths of the Bible, which indicates at once the sound theologian, the elegant scholar, and the affectionate and warm-hearted christian. It is impossible to read these sermons without an impression, that the first and only object of the writer was to do good. We see nothing of the artifice and trick of eloquence—nothing like an attempt to leave upon the reader or hearer the impression that they are the productions of a powerful mind: and yet we often meet with passages which we read over and over again, with a thrilling conviction of the intellectual powers of their author. We have been particularly gratified with the highly evangelical spirit which pervades them. It is the same spirit which breathes in the conversation and deportment of the author, and which especially marked his dying moments. The great article of redemption by the atoning blood and sanctifying spirit of Christ, as he often declared, was the grand pillar of his hope; and accordingly we find that this doctrine shines forth on almost every page of the present volume. If it is removed from the gospel system, he considers the very life-blood of Christianity as drained away;—nothing left in the gospel which can give solid peace to the conscience, or impart any rational hope for eternity. We can only repeat that we have read this volume with great interest, and that we can



cheerfully lend any influence which we may have to give it extensive circulation through the religious public.

In taking our leave of Doct. Lathrop (as this is the only opportunity we have had of paying a tribute to his memory) we have great pleasure in acknowledging the eminent services which he has rendered to the church during his long and useful life, and the amiable and pious example on which those who were so happy as to know him personally, now de-

light to dwell. We would also venture to suggest to his friends, who have the disposal of the five thousand manuscript sermons which he has left behind him, whether at some future day, another selection may not be made and offered to the public. We believe that there is but one voice in regard to the utility of his works, and it is a subject of grateful reflection that though he is gone to receive his reward, he will long live in the affectionate remembrance of posterity.

## Literary and Philosophical Intelligence.

The Trustees of Princeton College have conferred the degree of Doctor of Divinity on the Rev. William Ward of Serampore.

*Animal Magnetism.*—It appears that this singular doctrine, after having been first extravagantly extended and applied, and then decried with nearly equal excess, has lately been revived, with the promise of a useful application to medical purposes. The effects produced by it in cases which had been thought desperate, have (according to the French Journals referred to in the American Journal of Science) been certified by several physicians of note. These effects were, in one case, the immediate cessation of spasmodic vomiting, and, after a few trials, a profound sleep. Ample experiment proved that the phenomena in question were totally independent of the imagination.

*Hydrophobia.*—This malady, in its early stages, has been successfully resisted by the use of chlorine. It is administered in doses of a gross or a gross and a half per day, in citron water or citron syrup.

*Mr. Morse's Picture.*—Some months since, we noticed the return of Mr. S. F. B. Morse to this city from Washington, where he had spent three or four months in sketching the likenesses of members of Congress, and a view of the Hall of Representatives, with a design to give a correct view of that

branch of our national Legislature while in session. At that time we deferred a description of the picture, but shall now notice it in the present stage of its progress.

The size of the picture is eleven feet, by seven feet six inches; it shows all the *floor* of the Hall of the House of Representatives, and one half of the interior walls of it, the other half, not seen, being the counter part of that which is seen. The picture comprises upwards of ninety figures, eighty-seven of which are portraits from sittings, by the different persons, members of the House principally, Judges of the Supreme Court, and other distinguished characters. The time chosen, is in the evening recess, as the members are collecting for an evening sitting, while the great chandelier is lighting, from whence proceeds all the light of the picture, except a single candle, and some gleams of fire light from one of the fire-places, and through the windows of the lobbies. All the objects of the picture are already drawn upon the canvass, and have received their first colouring, or dead colour, except the figures. It will not, however, be completed till late in the autumn, although seven months of assiduous labour have already been expended upon it. The painting is of a class somewhat novel; in many respects it is similar to Copely's celebrated death of Chatham; he has introduced the interior of the House of Lords, with portraits of the Peers present, in which



however the *figures* are *principal*; in Mr. Morse's picture, the *room* is *principal*, occupying more than two-thirds of the canvass. The figures have no prominent action, the only design being to give the spectator as correct an idea as possible of the house itself, and the likenesses of those who frequent the House in their ordinary, every-day attitudes and habits. The likenesses have been uniformly recognized by all who have been acquainted with the originals; and in many instances in Washington, we are assured they were named in succession, with as great rapidity as the reading of a list of names.

The Hall, of which this picture gives a view, is said by foreigners as well as by our own countrymen, to be the most splendid Legislative Hall in the world. The design of the picture is admirably adapted to ensure it popu-

larity, and we are gratified in being able to say, that the assiduous labour and distinguished talents of the artist will secure to it, a style of execution of the first order.

The season of the year will have so far advanced, when the picture will be completed, that, we are informed, it will probably be exhibited first in New Orleans, after a short exhibition in this city; during the winter it will be exhibited in the principal southern cities, and so northward as the season advances.—*Conn. Journ.*

Col. Trumbull of New-York has recently presented to Yale College a portrait of his father, the first Governour Trumbull of this State. The picture is executed in the finest style, and does honour to the distinguished artist,

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## List of New Publications.

### RELIGIOUS.

Answer to Dr. Woods' Reply, in a second series of Letters, addressed to Trinitarians and Calvinists: By Henry Ware, D. D. Hollis Professor of Divinity in the University of Cambridge.

An Abstract of Sacred History, being the first part of the Geneva Catechism. Cambridge, Mass. 1822.

A Sermon preached in the Hall of the House of Representatives in Congress, Washington City, March 3, 1822, occasioned by the death of the Hon. Wm. Pinkney, late a member of the Senate of the United States: By Jared Sparks, A. M. Minister of the First Independent Church in Baltimore, and Chaplain to the House of Representatives in Congress. Second edition.

### MISCELLANEOUS.

Curiosities for the Ingenious; selected from the most authentic sources

of Nature and Art, Biography, History, and General Literature. Philadelphia. 1822.

A New England Tale; or Sketches of New England Character and Manners. New York, 1822.

Public Defaulters brought to light, a series of Letters addressed to the People of the United States: By a Native of Virginia.

Anecdotes of the Revolutionary War in America, and Sketches of the Characters of the persons most distinguished in the Southern States for Civil and Military Services: By Alexander Garden.

Bracebridge Hall; by the Author of the Sketch Book. 8vo.

Remarks on the Address of the Honourable John Quincy Adams, delivered at Washington, July 4, 1821. New-York, 1822.

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## Religious Intelligence.

### MISSIONS.

#### *Mission among the Choctaws.*

The Journal kept at Elliot states, that the Brethren had resolved in a public

meeting, to request the Prudential Committee to send to the station, a "blacksmith, a shoemaker who is also a tanner and currier, a tailor or tailor-ess, a cook, two farmers, a house car-



penter and joiner, an evangelist and a physician." We have inserted this, hoping that the extract will meet the eye and reach the heart of some who are qualified to act in the capacities specified, and who will offer their services. "Our schools," says the Journal, "are in a prosperous state. The children gratify us by their industry in manual labour, and by a regular attention to their books. When at leisure they generally have some book in their hands, and this book is commonly the bible." "Many in our family have been awakened, and some of our children have been, and still are serious. Did our friends know, that a few precious souls here are awakened to a sense of their danger, we trust they would have union and fervour of soul in praying for the mission at Elliott."

#### *Creek Indians.*

The Creeks inhabit the Western parts of Georgia, and the Eastern parts of Alabama. They are settled principally on the Coosa, Tallapoosa and Chatahookee rivers, and have a population of about 20,000. They are a very warlike tribe, though considerably advanced in civilization. "The Bishops and South-Carolina conference of the Methodist Episcopal church" have sent out the Rev. William Capers, one of their most approved preachers, to visit these Indians, and to use "all proper means to establish a mission or missions," and schools among them. He submitted his proposals to a council of the chiefs, and entered into articles of agreement with them. Among these articles it is stipulated that two schools shall be established for Indian children—one to be located in the vicinity of Coweta, and the other in the neighbourhood of Tuccabatchee,—to go into operation the one on or before the first day of February next,—the other on or before the first day of May following.—The teachers are to be allowed to cultivate a piece or pieces of land at each of the schools: "provided that, during the year 1822 they shall not plant more than ten acres of land at either school: nor ever afterwards shall cultivate more than ten additional acres of land for every twenty children that may be under their care."—The teachers are to be allowed to have such stock as may be necessary for

their comfortable subsistence and the support of the children with them: "provided that, during the year 1822, they shall not possess a greater number than twelve milch cows, nor ever afterwards, more than six additional milch cows, for every twenty children at school." The missionaries could obtain no positive stipulations from the chiefs as to the introduction of the christian religion generally among them,—or the employment of their children in agriculture or the mechanic arts,—but provided merely for the establishment of more schools among them. To this proposal they agreed, with the limitations above specified; but are still authorized, (or encouraged shall we say?) by the very terms of the compact, to complain of the teachers to the agent, and cause all their stock to be forfeited to the Indians, and a pecuniary fine to be imposed at the discretion of the agent,—should they own one more milch cow, or cultivate one more acre of land than the convenience of the school, or the support of the establishment may require. Mr. Capers observes, "the objects provided for in our treaty with the council, may perhaps appear too restricted to warrant the undertaking of any thing at all." The Creeks are very jealous of the whites, and not without reason. They doubtless have not forgotten, and will not soon forget, some of the events of the late war. Arrangements are making for carrying the stipulations of the treaty into effect. Should the contemplated establishments succeed, we shall rejoice; should they fail, we shall not be disappointed.

#### *Ceylon Mission.*

A joint letter has been received from the missionaries at this station, dated Aug. 11th, 1821.

The brethren, partly on account of Mr. Garrett's being refused permission to reside on the island, and partly from the prospect of much additional strength from native preachers and assistants, had contemplated to enlarge the field of their operations, and establish a branch upon the adjacent continent,—probably at Tranquebar, on the Coromandel coast. But at the earnest request of the brethren at Bombay, Mr. Garrett has been sent there to supply the place of Mr. Bardwell in the print-



ing office. This event has suspended for the present the execution of the arrangements making at Ceylon for the extension of that establishment. The missionaries express lively regret for their inability, on account of the want of funds, to distribute tracts,—as the natives generally can read, and there is a probability that much good might be done in this way.

*The prospects of the Mission are highly encouraging.* It has at length received the formal sanction of the British Government. "Already have the first fruits from among this heathen people been gathered in." The church now consists of twenty-four members,—fourteen of whom are Americans, and ten natives. Three of the last have for some time been directing their attention to theological studies, and are expected shortly to be licensed to preach the gospel. Five out of the six who have lately been added to the church, are very promising youth, both for piety and talents. This is true of nine out of ten, who have been received.

Of ninety boys in the American Missionary Society at Ceylon, *who are clothed and fed by the liberality of individuals and societies in this country*, four have given decided evidence of piety, and been admitted into the church. Of the female children connected with the mission, two give some evidence of a change of heart. A number of them have learned to read, and now go from house to house reading the New-Testament to those of their sex,—not one of whom, among a population of 200,000 souls, was able to read when the missionaries first settled in the district.

Dr. Schudder, who went out as a physician and student in theology, was ordained at Jaffnapatam on the 15th of May. Missionaries of different denominations, "laying aside all party distinctions," and uniting as brethren, assisted in the solemn service. So self-denying are the immediate conductors of this mission, and so desirous to lessen the expense—that for the sake of having more means at command with which to do good, that they have resolved "to attempt living on a reduced system, by deducting twenty six dollars monthly, from the allowance of each family." Were the christian families of New-England only to reduce this principle to practice, the Ameri-

can Board would no longer be embarrassed for the want of funds. Such devoted Missionaries ought surely to be amply provided for,—ought, indeed, to be most *cheerfully* as well as liberally supported.

*A Persian Testament.*—The "monthly extracts of the B. and F. Bible Society contain a letter from Dr. Pinkerton, in which he says, "A Russian Captain, lately returned from Persia, mentioned to a friend in Astrachan, that, when he was in that country, he happened one day to go into the house of a native, where he was surprised to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail upon them to tell him what book it was. At last they informed him that it was the New-Testament; and said, that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that Empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming love and mercy; and that here and there may be a new Nicodemus inquiring under the shade of concealment, "how can these things be." Henry Martyn did not live long, but he would have answered life's great end had he accomplished nothing but the translation of the New-Testament into the Persian language. He triumphantly disputed with the Mahomedan Doctors while living, and now, though dead, is, in effect, preaching the gospel to the people.

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#### REVIVALS OF RELIGION.

In March, the town of *Jefferson*, N. Y. was favoured with an "outpouring" of the holy spirit. The work extended over the community. It is believed that between seventy and eighty have become pious. Fifty-five have been propounded for admission into the church.

At *Springfield*, in the same State, about one hundred and fifty have to human view been born again, and one



hundred and twenty united with the Presbyterian church. This work commenced early in 1821.

A friend at *Morristown*, N. J. has written us. 'The head of the church has begun and is carrying on a glorious work in this place. The work commenced about the 1st of April, and we think, not less than one hundred and fifty or two hundred, are already under the peculiar strivings of the divine spirit, and a considerable number are rejoicing in the Lord. My two eldest daughters are hopeful subjects of this blessed work. Five members of my family, I hope, have recently become new creatures. Had I time, I might relate many things that would rejoice your heart.'

New-Ipswich, Rindge, Fitchburg, Ashley, Winchendon, in New-Hampshire, or in the North part of the county of Worcester, Mass. have for some months past been visited with the special effusions of the divine spirit.

Eighty have been added to the church of Christ in Lee, (Mass.) as the fruits of the revival which begun there in August last. Others are rejoicing in hope; and divine influences are not yet wholly withdrawn.

Extract from "a narrative of the state of religion within the bounds of the General Assembly of the Presbyterian church."

"It is gratifying to learn that God still blesses with the influences of his Spirit several of our colleges. Hamilton College has about one hundred students, a majority of whom are pious. Union College has about two hundred and forty students, and of these about seventy are hopefully pious.

But we have not only to rejoice in the general increase of the interests of religion, there are also special reasons for thankfulness. On many of our congregations, God has been pleased to pour out his spirit, and to grant them times of revival and refreshing. The Congregations of West Bloomfield, Lima, Avon, Groveland, Nunda, Richmond, Livonia, and especially Mount Morris in the Presbytery of Ontario—of Phelps, Lyons, and Junius 2d in the Presbytery of Geneva—of Otisco, Onondago 1st and 2d, Pompey, 2d, and 3d, and Camillus in the Presbytery of

Onondago—of Winfield, Whitesborough, Mexico and New-Haven in the Presbytery of Oneida—of Coopers-town and Springfield, in the Presbytery of Otsego, while in Cherry Valley there has been a constant ingathering of the fruits of the late revival—of Sacketts Harbour, Watertown, 1st and 2nd society in Adams, Lorrain, and Rodman, in the Presbytery of St. Lawrence, have been visited with the special influences of the Holy Spirit. At the military post at Sacketts Harbour, several of the private soldiery have been subjects of the work. In the Presbytery of Champlain, revivals have been experienced in the congregations of Plattsburg, Chazy, Champlain and Constable, and also in the congregation of Windham, in the Presbytery of Londonderry. Though the late powerful revivals do not continue in the Presbytery of Albany, yet their precious fruits remain. With very few exceptions the subjects of these revivals, continue steadfast in the faith and attentive to the duties of religion.

In the Presbytery of Troy, the congregation of North Pittstown; in the Presbytery of North River, the congregation of Smithfield; and in the Presbytery of Long-Island, the congregations of Union Parish, Sagharbour, Easthampton, Bridgehampton and Southampton have also been blessed with revivals.

In the congregations of Rapmapo, Roxbury, Chatham, and Morristown in the Presbytery of Jersey, and Gibson, and Silver Lake in the Presbytery of Susquehannah, the Lord is making glorious displays of the power of his grace; while in the last Presbytery, Westmoreland, Wilkesbarre, Wyalusing, Kingston, Bridgewater, and Great Bend have been favoured with less powerful, but very encouraging operations of divine grace.

Several of the Presbyteries in the Synod of Pittsburg, have been engaged in special efforts for the revival of religion, and in several of the congregations of the Presbytery of Redstone, and some others, considerable religious excitements have prevailed, and very encouraging additions have been made to the churches.

In the Presbytery of Philadelphia, a revival has been mercifully granted to



the congregation of the first Presbyterian church, in the Northern Liberties and revivals have also been experienced in the congregations of St. George's Charlestown and Newcastle, and especially in the second church of Wilmington, in the Presbytery of Newcastle.

A number of the congregations in the Presbytery of Portage, among which, Talmadge, Windham, and Browhelm are particularly named; and the first Presbyterian church of Richmond, in the Presbytery of Hanover, have also shared in the blessings of these revivals.

In the Presbytery of Abington, though there has been no special revival, yet, there has been, within the last year larger additions than usual, to the communion of the church, especially in the United congregations of Mount Bethel and Providence.

The congregations of Eno and Little River, the church of Cross Roads, of Buffaloe, and Allemance, of Oxford, and other churches of Granville county, and of Hillsborough in the Presbytery of Orange, of Buffalo in the Presbytery of Fayetteville; of Bethany, Back Creek, and Unity, in the Presbytery of Concord, have also been blessed with the reviving influences of the Holy Spirit. In the congregations of the last named Presbytery, it is believed that nearly two hundred persons have experienced the renewing influences of the Spirit of God, and a large proportion of these are the children of pious parents, a number of whom are training up for the ministry of the Gospel."

The same benign effects which have attended past revivals, have attended these. Professing christians have been awakened to zeal and devotedness to the cause of Christ. And though the operations of the Holy Spirit on the minds of sinners, have been diversified, yet, generally they have felt deep and pungent convictions of sin, accompanied with a sense of their undone condition as transgressors of the Divine law, and a discovery that salvation can be found only in Christ. Deep silence has prevailed in the religious assemblies.

This blessed work has been confined to no particular age or sex, or class of society. Blooming youth and hoary age; the child seven years old, and the

sinner weighed down with the sins of three score years and ten; the infidel, the profane, and the mere moralist, have all been brought to a sense of their lost condition; have been made to bow to the sceptre of the Prince of Life; have sought salvation from his hands, as his free gift, and, we trust have found deliverance to their souls, through his peace-speaking blood.

Among the means which God in his sovereign good pleasure, has blessed, to the producing of these blessed effects, special prayer on the part of his people deserves first to be mentioned. In many congregations, particular days have been set apart for fasting and prayer. Concerts for prayer have been held by private christians, and they have frequently met in religious societies at the rising of the sun.

Pastoral visitation from house to house, and, also, visitations by private christians, with personal conversation on the concerns of eternity, have been greatly blessed.

In the preaching of the word, the spirituality of God's law, and its tremendous curse denounced on sin, have been explained and pressed on the consciences of sinners; they have been warned of their inability to work out a justifying righteousness of their own, and have been solemnly exhorted to immediate repentance and faith in Christ.

The fruits of these revivals have been exhibited in the moral reformation produced in the lives of those who have been their subjects; and in an increase of the spirit of prayer, and of liberality, in the support of the gospel."

A letter which we have received from Middle Haddam, mentions that the work of grace is advancing in that village. It is a day of divine power, and some who were stout-hearted, and far from righteousness have become new creatures in Christ Jesus.

We learn that a revival of religion has commenced in *Somers*, that there were twenty hopeful conversions there during a single week.

In Portland, (Maine) there is an increased and extended attention of sinners to the concerns of the soul; although for years "the Lord has added to the church daily (almost) such as shall be saved."



## Ordinations and Installations.

March 27.—Mr. EDWARD PHILLIPS of Charleston, S. C. was admitted to the order of Deacons, by the Rt. Rev. Bishop Bowen. Sermon by the Rev. Dr. Gadsden.

May 7.—The Rev. WILLIAM PATTON, was installed Pastor of the Central Presbyterian Church in Broome-street, New-York. Sermon by the Rev. Mr. Cox.

May 8.—The Rev. Mr. WHITE was installed by the Harmony Presbytery, Pastor of the Presbyterian Church on John's Island, S. C. Sermon by the Rev. Mr. Buist.

May 19.—At Walker's Church, Albemarle county, Va. the Rev. EDWARD R. LIPPIT, HERBERT MARSHAL and J. J. ROBERTSON, were admitted to the order of Priests; and Mr. CHARLES H. PAGE to the order of Deacons, by the Right Rev. Bishop Moore.

May 21.—The Rev. JOSEPH WAN-

TON ALLEN was ordained to the work of the gospel ministry, in the Baptist Meeting-house in Wickford, R. I.

May 23.—The Rev. JUSTUS W. FRENCH was ordained to the pastoral charge of the church and congregation in Barre, Vt. Sermon by the Rev. Josiah Hopkins.

June 5.—At Stratford, the Rev. BEARDSLEY NORTHROP was admitted to the order of Priests, and Mr. PALMER DYER to the order of Deacons, by the Rt. Rev. Bishop Brownell.

June 12.—The Rev. THADDEUS POMEROY was installed to the pastoral charge of the first congregational church and society in Gorham, Me. Sermon by the Rev. Mr. Edwards of Andover, Mass.

The Rev. SAMUEL H. TOLMAN was installed pastor of the congregational church and society in Dunstable, Mass. Sermon by the Rev. Mr. Fay of Charlestown.

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## Obituary.

Through the medium of the public prints, our readers have been apprized of the loss of the packet ship *Albion* of New-York. We have seldom known an event of this kind, occasion a wider or deeper sorrow. The line has been celebrated for its regularity and success; and on the first of April, nearly sixty persons, of various character and pursuits, presented themselves on the deck of the ship, and in the gaiety of their feelings, as she was getting under way, shouted forth the customary animating cheers for a prosperous voyage. On the 22d they all, with the exception of nine, met with their common fate, as awful as it was unexpected, on the coast of Ireland, near Kinsale.

No very distinct account of the particulars has been received. It appears that their passage had been pleasant until the 21st, when the ship encountered and weathered a severe gale, and the tempest-tossed mariners were cheering themselves with the hope, that in less than two days they should reach Liverpool, the port of their destination. Early in the evening she "shipped a sea, which knocked her on her beam-ends, swept her deck, and her main-mast went by the board." From not being in possession of proper instruments, they were unable to clear the deck; and as she consequently became unmanageable, they drifted along at the mercy of the waves, and subject to all the agonizing agitations of mind, produced by the alternations of hope and fear, until

about twelve o'clock, when the light of Old Head hove in sight—now the beacon of their danger, for it told them that they were drifting rapidly ashore.

About four o'clock, as the day dawned, Capt. Williams, who had made every exertion to encourage the men and preserve the ship, communicated the dreadful certainty, that no efforts could possibly save her, and in about five minutes she struck, and shortly after went to pieces, within a few rods of land. The shore was rocky and precipitous, rising to the height of 150 feet, and prevented those who were collected on its brow from rendering much assistance; and amid the confusion and remaining darkness, which took from them the means of safety, or the presence of mind, to use these means, the billows, in their fury, burst upon their victims, and bore down to destruction the brave and the beautiful, the man of business and the man of science!

But the ways of Jehovah are mysterious. He hath his path in the deep waters—and in this awful calamity, involving the death of so many individuals endeared to their kindred and acquaintance, and sending mourning into other lands as well as our own, we would view the hand of the Almighty, though raised in anger; and even while we are looking upon the blasted joys of friendship and love, and the withered hopes of science, we would invite the numerous and widely



scattered bereaved friends to repair with us for consolation to that God who may hide his face for a moment, but whose loving kindness is everlasting. Yes, we would invite them to go with us to the mercy seat, and in the language of christian submission, to say, "Father, thy will be done."

While we would mingle our sympathies with the sorrows that flow from so many hearts, we may be allowed to dwell more particularly on the fate of one, who contributed to adorn the pages of this work.—It was the extinction of genius, and virtue, and bright hopes. We allude to ALEXANDER M. FISHER, Professor of Mathematics and Natural Philosophy in Yale College. He was a native of Franklin, (Mass.) where his parents now reside. Though in the sadness of bereavement, they may remember him with feelings of exultation, as a dutiful and affectionate son, who gave early indications of those talents, which were afterwards developed and matured. At the age of fifteen he entered Yale College, and was distinguished for his punctual performance of all College exercises, for the delicacy of his moral feelings, and for his success in the various departments of classical knowledge. The activity of his mind, and his unwearied application joined to his success, attracted the notice of the faculty and of his fellow students, and led those who best knew him, to form pleasing presages of his future distinction in science.

After taking his degree in 1813, he spent one year in Franklin and one in Andover, in attending to the study of Theology in its direct and collateral branches.

In 1815 he entered upon the office of Tutor; and he performed its duties with ability, and a spirit that shrank from no self-denial, either of instruction or discipline.

In 1817, he was appointed Adjunct Professor of Mathematics and Natural Philosophy; and two years after he became sole professor in the same department.

His course in science had been as rapid and successful as the fondest wishes of his early friends and instructors presaged; and as he had gradually risen in his attainments, and could thus command a wider and wider field of vision, with pleasure we beheld him casting his eyes to Europe, the native home of the sciences, and forming the design of going thither to promote his own improvement, and the benefit of the Institution, and the cause of learning generally in our country—by travel and study, and intercourse with the good and the great of other lands. After making the necessary preparations to facilitate the attainment of the various objects proposed, and completing his arrangement in such a manner that the college would not materially suffer by his absence; we saw him, in all the excitement of departing, with

buoyant spirits, and animated countenance, and active step—and followed him with our wishes and our hopes to the ship—little apprehensive that we 'should see his face no more.'

Multis ille bonis flebilis, occidit.

The general sentiment of sorrow, expressed by his personal friends, and the larger circle of his acquaintance, and the sympathy of the public, bear ample testimony to his high intellectual and moral endowments, and an accurate analysis of a character of so much worth and promise, would be useful in furnishing fresh motives and facilities to those who are aiming at the acquisition of learning and virtue. An exhibition of only a few traits must now suffice.

A prominent trait in his character was a love of investigation. He valued truth, and he sought for it not in the current opinions of the day, or under the sanctions of illustrious names. He ascended to first principles in his researches, and having with cautious diligence ascertained the legitimate scope of the human intellect, and the proper objects of a rational inquiry, with independence of mind he advanced to his own conclusions, and with confidence in his perceptions, he trusted to these conclusions, even though they might clash with received opinions. He had a taste for whatever is beautiful or grand in science, and a spirit that was alive to every intellectual excellence, and a fondness for the exercise necessary for its attainment. In the career of learning it was not merely the applause of the spectators, or the bright prize at the goal; but it was likewise the effort and animation of the race itself that he loved. From his connexion with the college, it became his duty, as it was his inclination, to bestow peculiar attention upon the *exact sciences*, yet he never suffered them so to absorb his mind, as to become magnified beyond their relative importance: and instead of undervaluing other branches of knowledge, he urged, with a generous warmth, their importance, and rejoiced in their advancement, and seconded this opinion, expressed to others, by giving variety to his own pursuits.

In his application he was constant and assiduous. He neither changed his objects of pursuit, nor relaxed from the necessary efforts. We often see men of fine genius wasting their powers, and failing of success by a too frequent change of their studies. The ease with which they gain one victory after another, tempts them to press on to universal dominion, instead of staying to gain complete possession of a single region. They are diligent, but at the same time desultory. We often see others failing, not from fickleness, but from a relaxation of effort. Under the influence



of some strong but transient excitement, they make very rapid intellectual progress; and then the excitement being over, they yield to a natural love of ease, or to the languor of exhausted health. Both of these evils he avoided; and preserved an unshaken attachment to the same objects, and an unremitted exertion to gain them. Believing that there is no *royal road* to learning, and ambitious rather of the possession, than of the reputation, of excellence, and not finding it necessary to put himself under the influence of strong feeling, in order to render his perceptions vivid, and therefore not lead to any imprudent expenditure of spirits and health; he continued a series of untired efforts, making every day contribute to his stock of knowledge: and not suffering himself to be led away by the influence of surrounding objects, or to sink down from indolence, he went on from one conquest to another, gaining fresh strength from every new acquisition. His mind, which was highly gifted by nature, by being trained in this course of habitual application, received a high degree of improvement, and acquired great facility in its operations.

One of its most striking attributes was logical acuteness. At the same time that he possessed sufficient comprehension in his views, and was able to examine great subjects in their extensive relations, he was more distinguished for that acute discrimination which enabled him to perceive and adopt proper distinctions of thought; to detect a fallacy, though brought forward with all the parade of argument; and to trace with the rapidity of intuition a succession of premise and conclusion, through a long train of subtle disquisition.

He used sometimes to complain that his memory was treacherous, and failed him in his need. This however was the case only with respect to some insulated fact, which was not connected by some scientific association. But with respect to facts or truths ranged under a Philosophical classification, or founded on the relations of cause and effect, premise or conclusion, his memory was retentive, and prompt in assembling the stores thus arranged.

His imagination, if we consider it as that faculty that is conversant with the lovely or the grand in the world of nature or of fiction, and graphic skill in describing the objects of conception, was neither very active or vivid. But if it be considered as that faculty which discovers analogies and relations, though remote, and the power of summoning with judgment and taste, the materials of knowledge—furnished not so much by the senses as by reflection—and of arranging them with beauty and harmony, for the elucidation of truth—he was distinguished for the possession of a vigorous and fertile imagination.

Though accustomed to abstraction and retirement, he still was remarkable for his talent for philosophical observation. His mind was habitually attentive to external objects, and from his own inspection of men and things, he was constantly collecting useful facts, and connecting the speculations of the closet with the common business of life, and thus he dignified the pursuits of philosophy by the high moral aim of rendering them subservient to the happiness and virtue of our race.

Without remarking upon the variety and extent of his acquisitions in his peculiar province, or in the several departments of natural science, or in metaphysics and ethical philosophy, it may here be mentioned that, in addition to his regular instruction in the recitations, and his course of experimental lectures, he likewise prepared a course of written lectures that evince great ability. Averse to hypothesis, and adopting the severity of inductive reasoning, his philosophy consisted of a just comprehension of facts; and without departing from the dignity of true science, he demanded all the vigour of attention from his audience; and as he delivered his lectures, though somewhat rapidly, in a clear medium of thought; perspicuous language and lucid arrangement;—though the listless and the ignorant found little to interest their feelings, those who were prepared by previous study, and who were willing to bestow the necessary attention, always carried from the lecture-room clear and distinct views of the subject.

He was very much in the habit of using his pen as an instrument of thought; and though he died at the early age of twenty-seven, has left behind him a large collection of writings on various subjects, as a monument of his industry and talents. He contributed to several periodical publications. It does not come within the compass of our design to enumerate his productions. This, it is hoped, will be done by the hand of another. As a specimen of his writings we would refer our readers to the Review of Dr Brown's Essay.\*

His manners in his intercourse with others were unaffected and pleasing, and while he was not very attentive to the courtly accomplishments and etiquette of fashionable life, which result from extensive commerce with the world, he at the same time showed himself possessed of genuine politeness,—in his regard for the feelings of others, in his attention to the wants and wishes of his friends, not occasional, but constant, and in the ready surrender of his own convenience. He had that good will towards those around him, which is manifested, not so much by a compliance with the mere forms and ceremonies of

\* Christian Spectator, Vol. I. page 414.



the world, as by a continuance of generous, and kindly acts, intended to make them happy.

He was social in his feelings, though his habits did not lead him extensively into promiscuous society. Possessing neither those overflowing spirits, nor that desire for display, which are so favourable to copious conversation, and at the same time, well acquainted with all the usual topics of elevated discussion, he knew both how to talk, and how to listen. He was observed very seldom to introduce the topics of his own profession; his language however, and his illustrations, and his arrangement of ideas, showed the influence of his habitual studies upon his mind.

In his intercourse with his intimate friends, he was companionable and interesting. He was animated and sprightly in his communication, and in his interchange of thought and feeling, he manifested great purity of purpose, and freedom from those evil passions that are often repressed in the presence of the public, while in the private circle they are uncontrolled. He indeed appeared to be habitually under the influence of conscience. His daily business or the common avocations of life, he performed, not as the task of a hireling, but as a labour of love, springing from a high-minded and generous sense of duty. He took a lively interest in whatever concerned the welfare of the College, and cheerfully and unceasingly did his part towards its advancement; and produced on those around him a strong impression of his singleness of purpose, and integrity of motive, in all his actions.

His constitution was delicate, but by regular exercise and rigid temperance, he preserved his health and mental vigour and cheerfulness of temper. In addition to his other modes of relaxation, he attended habitually to music, which he cultivated, both as an art and as a science. He found pleasure in it, not merely from the agreeable associations it awakens, but from a nice perception of the relations of sound. He entered deeply into the principles of the science, and contributed to its advancement, by an essay on *Musical Temperament*, which appeared in the *American Journal of Science*, and called forth expressions of admiration, from such as were able to appreciate its merit, both in this and foreign countries.

He bestowed great and systematic care in the formation of his religious opinions, and was very watchful that his conduct should correspond with his principles.—He was accustomed to ascend to first truths in the formation of his opinions, and it would therefore sometimes happen that even when he came to the same result with others, he would not always adopt the same arguments, or pursue the same course of reasoning. He was not however of that class who find reason in all opinions, and truth in none: for though he was apprehensive of danger in believing too much, as well as in believing too little, he held with a firm grasp the fundamental doctrines of christianity. Nor did he consider christianity as a mere system of speculative doctrines, which is to be admired for its symmetry, and for the grandeur of its subjects, and to be defended with animated zeal against the open attacks of its enemies, and the insidious designs of its professed friends; but as a collection of practical truths, that should be present to the mind and influence the conduct in all the common hours of life, that should shed a sanctifying influence over the whole character, send the glow of holy and constant love into the heart, direct the imagination in its wanderings, curb the violence of the animal propensities, and ascending to the intellect, should repress its proud aspirings, and thus elevate and improve the whole nature by enlisting all its powers in the service of the Redeemer. Forming this high standard of christian character, and accustomed in every thing to look rather at his defects than at his good qualities, he was not in the habit of expressing a strong confidence in his personal piety. Yet his friends may console themselves in their affliction with the hope, that he has gone to a brighter world, where his delight in duty will be consummated, and his aspirations after moral excellence will be gratified. We will believe that though the surges of the ocean may continue to sweep over his remains, that "He who rides in the whirlwind," took his spirit to himself, as it rose from the billow, and conducted it to the abodes of the blessed. He reposes far from his kindred and friends, and his grave cannot be dressed by the hand of affection, yet "remembrance oft shall haunt the shore" to weep over his early fate, and gather fresh motives to virtue.

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## Answers to Correspondents.

Two pieces signed L.; CANENS and OLD HUNDRED, are under consideration. M. C. and C. are received.

The manuscript of the first part of the number having run much further in print than was anticipated, and feeling a reluctance to delay the obituary of Professor Fisher, we have been under the necessity of curtailing the department of Religious Intelligence, and of omitting the View of Public Affairs.